PRISM

AN ANGLICAN MONTHLY

April, 1961 Vol. V No. 4 1s. 6d.

PRAYER BOOK REVISION

PRISM
32 BLOOMSBURY STREET
LONDON, W.C.1
Telephone: MUSeum 3855

Editor:
TIMOTHY BEAUMONT
Editorial Advisory Committee:
DONALD ALLCHIN
ROBIN DENNISTON
CHRISTOPHER MARTIN
ROBIN MINNEY
NICHOLAS MOSLEY

Subscription rates (*post free*):

3 months, 5s.
6 months, 10s.
12 months, 20s.

Prism can be obtained at Church bookshops

THIS MONTH

		Page
FOCUS		1
SOME PASTORAL THOUGHTS ON REVISION OF THE OFFICE	Martin Thornton, O.G.S.	3
INFANT BAPTISM AND PARISH COMMUNION	George Every, S.S.M.	9
PSALMS AND HYMNS AND SPIRITUAL SONGS	Patrick Appleford	13
LITURGY AND ARCHITECTURE	E. Neville Martin	19
COMMENT		23
POETRY		28
REVIEWS	Christopher Martin A Religious of C.S.M.V. Peter Whiteley Valerie Pitt	31
LETTERS		47
FAITH WITHOUT WORKS	Robert Hughes	53
ON OBEDIENCE AND REBELLION (I)	John Wilkinson	57

Focus

It need hardly be said that we welcome the appointment of the Archbishop of York to the See of Canterbury with great enthusiasm. It is obvious from the reception that the announcement has received from circles both inside the Church and out, that this is a very popular appointment and in particular PRISM welcomes one of its most diligent readers. We also welcome the appointment of the Bishop of Bradford as Archbishop of York. If there is one thing that is lacking among the attributes of the Archbishop of Canterbury-designate (we wish we could say "elect"!) it is that he has an impatience with administration and forms. He sees, as readers of February's PRISM will remember, the Church showing itself so much the Church that the State will be annoyed enough to break the connection. What we feel that he may not see is that the Church needs a certain amount of support in a rigid structure of its own before it can fulfil this task. We are not all strong enough to stand on our own feet: we are not all strong enough to be effective even with the aid of prayer and of the Holy Ghost: we need a structure as a body needs a skeleton. We welcome Dr. Coggan's avowal that one of the great needs of the Church at the moment is the re-writing of its basic documents. This is so true. There is plenty of opposition against the revision of the Canons and of the Prayer Book. The opposition centres usually on one argument, that there is no point in codifying the basic documents at the stage we have just reached. But this is to misunderstand the use of the documents of the Church, or at any rate of most of them. We have our *basic* documents—our Creed, the Bible (although this needs re-translating from time to time and putting in language that is understanded of the people, as is being done with such success at the moment). But other documents should undergo revision all the time. The Articles, the Canons, the Prayer Books should always be being revised. It is to be hoped that Convocation will still be considering the revision of the Canons in three hundred years time—not this particular revision but *a* revision—revision of this kind of document is a permanent need of the Church. It *would* be dreadful if the Canons were to be fixed at their present stage; even during the course of this revision some of the original changes have become

out of date. Of course it would be dreadful if the Prayer Book were to be revised into a form that would last for ever, or even for two hundred years. This is not what should happen, at least not if we have any faith in the Holy Ghost at all. The Holy Ghost is not a divine executive producing *memoranda* which then become regulations for ever and ever like the Book of Mormon; He is a living moving Spirit in the Church and should be able to move the Church without being imprisoned in hundred-years-old regulations. It is extraordinarily fortunate that the new Archbishop of Canterbury, who will restore an emphasis on spirituality in the Church which it needs, will be balanced by an Archbishop of York who has a radical approach to these problems.

Our Contributors

Martin Thornton, O.G.S., is the author of, among other works, "Christian Proficiency" (S.P.C.K.), and "Essays in Pastoral Reconstruction" (S.P.C.K.).

George Every, S.S.M., is a distinguished church historian and liturgist. He is also an accomplished poet and the Faith Press has recently published a pamphlet of his poems "A Light Under the Door". He is also the author of "Lamb to the Slaughter" (James Clark, 1957) and "Baptismal Sacrifice" (S.C.M. 1959).

Patrick Appleford is secretary of the 20th Century Church Light Music Group and is Youth and Education Secretary of the Society for the Propagation of the Gospel.

E. Neville Martin is vicar of St. Mark's, Reigate.

Robert Hughes is one of a team of clergy operating from Woolwich Parish Church. He writes as a member of the team and not as an individual.

John Wilkinson is a young clergyman who has worked as a curate in Stepney, has taught at Ely Theological College and is now on the staff of the newly-formed Theological College in Jerusalem. He also spent several months with a Roman Catholic Institute at Louvain.

Some Pastoral Thoughts on Revision of the Office

MARTIN THORNTON, O.G.S.

The ideal of revision set forth in the Preface to the Book of Common Prayer is a synthesis of orthodox tradition and particular pastoral needs, and this ideal is closely linked with the ancient, if but recently rediscovered axiom that liturgy must evolve from the experience of the worshipping community; which is itself living tradition. The most important of all factors therefore, tacitly but not explicitly recognised by Anglican revisers, is to discover not what this liturgist or that parish priest would like to do, but what the faithful are in fact doing. This actual pastoral practice must then be subjected to the tests of scholarship and pastoral needs theologically expressed. Now what an increasing number of the faithful are doing is this: they are beginning to understand the value of the daily Office both as an expression of their membership of the corporate Body and as a support to their personal prayers. Some are joining in the public recitation of the Office in their parish churches whenever possible, but because of the contingencies of modern life, they are much more often reciting it privately. They find the present Offices far too complex, far too long and thus out of proportion in their total Christian lives, so they begin with the Versicle "O Lord Open . . .", end with the third collect, and omit the lessons, which, since the laity are under no canonical obligation to say the daily Office at all, they have every right to do. How then, does this practice stand up to the tests of tradition and true pastoral theology? I submit the view that it stands up far better than the 1662 scheme plus the current Lectionary. But of all aspects of Common Prayer, it is the daily Office which most needs the stamp of uniformity and authority.

Let us first consider the objections to the present position which this state of affairs presupposes. The overall fact against which the faithful are subconsciously rebelling is the old inability of official Anglicanism to make up its mind what the daily Office is supposed to be for. All will agree that, in the total Christian life, we must confess our sins, say our prayers, make our petitions and thanks-

giving, read, study and meditate on the Scriptures, and offer our corporate praise to God Almighty as members of Christ. But you cannot do all that at once, you cannot get it all into one "service", and even if you could—by some supreme feat of spiritual gymnastics —it would only accentuate the error that Christianity is something that happens at set times in church instead of being an integrated life based on a foundation of prayer, of which the Office is an essential part.

But if Anglicanism cannot decide what the Office is, tradition is quite firm upon the point: it is the daily, objective, corporate offering of praise to God the Father through Jesus Christ, it is a partaking in the eternal praise of the Church Triumphant by the Church Militant, and its unchanging, and I should say unchangeable, basis is the Psalter. In pastoral terms the Office thus becomes the practical expression of our unity in Christ of which the Eucharist is the ontological basis. Pastoral history and pastoral tradition teaches that this unity within the Church Militant *must* find expression, thus the departmentalism of the medieval, and modern Roman Church, is offset by the universality of the Rosary. For it is the Rosary, authorised by a long series of Popes, which alone forges a unity between prelate, priest and peasant; which attempts to heal the divisions between monks, friars, clerics and laity all doing different things out of a conglomeration of missals, breviaries, primers, mass-books and diurnals. But the Anglican expression of pastoral unity is not the Rosary but the Book of Common Prayer; we believe in a totally united Church without a clerical caste saying different prayers from the laity; we believe the bond of unity to be the fundamental pattern of the Catholic Church which does not need to be artificially glued together by popular devotions, however valuable they may be as such.

If it is admitted that, because of canonical requirements, the daily Office is really a priestly thing and does not concern the layman at all, then we have overthrown one of the most creative of all Reformation principles, and all is lost: we cannot even fall back on the Rosary. But if, by bold and sensible revision, we encouraged more and more laity to use the daily Office, I believe we would regain that vital spiritual solidity through which it pleases God to work his miracles. Here would be a living unity against which divergences of ceremonial, vesture and church decoration would sink into insignificance. But, as we have plainly seen, "revision" is barely necessary,

all we need is rather authorisation and re-arrangement, which boils down to no more than an official acceptance of the pastoral facts as they are.

Under authorisation it need only be said, plainly, that the Office begins where we all begin it and ends with the third collect, and it would be an advantage either to eliminate the alternative canticles or to give clear direction as to when each is to be used: in the Office, of all things, loyal Churchmen do not want to be bothered with personal choice. We need, in fact, exactly to reverse the catholic policy of 1928.

Under re-arrangement I suggest that Scripture reading be taken out of the Office altogether and put in its proper place within the Christian *life*, which is when you have half-an-hour to spare, not when you have to catch a bus. If, in spite of the fact that this is what the Church is doing, this proposal is considered too revolutionary for formal authorisation, I still maintain that it stands up to the tests of ascetical theology and common sense. In the sixteenth and seventeenth centuries, when the laity were generally illiterate and books rare and expensive, there was a good deal to be said for reading the Bible to them. But the modern laity are growing up, they can read for themselves, and with advanced education, plus the critical Biblical upheaval of the last century, they are no longer content merely to read. The modern need is for serious study and meditation which is quite incompatible with listening to six or eight isolated episodes from both Testaments in three minutes. If something like the current Lectionary is needed at all, some official scheme akin to those offered by the Bible Reading Fellowship would be much more compatible with modern needs. From the lay point of view, the consecutive lectionary has been long since redundant; and because of it the Office itself has been neglected. For the priest it is an infuriating burden. Were it decided that any, priest or laic, should be canonically obliged to follow an official daily scheme of Biblical study, then let them recite the Office worthily and pursue their canonical studies at some more suitable time. Nothing would be lost and a good deal gained.

Allow me to attempt to forestall three obvious objections to this scheme which are bound to arise. First, certain of my Evangelical brethren will tell me that the consecutive daily reading of the Scriptures is the whole purpose of Morning and Evening Prayer, which are not "Offices" in the sense I assume; that the psalms and

canticles are little more than a frame to contain the lessons. I reply that if that is the case are not the psalms and canticles rather a nuisance? would it not be better simply to read, expound and meditate on the Scriptures?—which is exactly what I have suggested. But in all charity I am inclined to the view that, in the type of parish I have in mind, loyal daily attendance for this purpose seems a little remote. I hope I am wrong.

Secondly, I will be told that I am thinking only of a faithful, and possibly eccentric, minority—of the Remnant—and that I have no thought at all for the "ordinary congregation" or for "evangelism". To this I reply that I am not thinking of the Office of the Remnant but of the Office of the Church, and if the expanding Remnant is the only body at present loyal to the Prayer Book scheme, then that is both regrettable yet encouraging. And I can only repeat that the one channel of creative evangelism is the Church being true to itself. So far as the "ordinary congregation" is concerned, these proposals need in no way conflict with present practice. They need in no way interfere with "Sunday Evensong" except in so far as they regard the Office as what the Prayer Book plainly says it is: two-fold, morning and evening, daily throughout the year. The fatal error here, blatantly made in the 1928 revision, is to think of a "Sunday service" which can be modified for weekdays, instead of thinking of a daily Office which might be elaborated for Sundays. It is thinking in terms of an isolated congregation instead of an ever-living Church. On Sundays the Office could be said or sung, after which the Scriptures could be read, preached, expounded and prayed about, all of which seems a much more logical sequence.

If, in the cause of "evangelism" a parish needed mission services, then let us by all means have them, but not at the expense of prostituting the Office of the Church. By no possible stretch of imagination can the Office be converted into such a service, and I fail to see any great value in anyone saying one Office out of every fourteen. If the present daily pattern fails by trying to do four different things at once, little can be gained on Sunday evenings by trying to do seven different things at once.

The third objection is that the Office, by its very nature, ought to be said in common, and not recited privately. That is surely the ideal, but to stretch a point here on the grounds of pastoral need is trivial compared with the alternative of throwing over the whole idea of the common Office of the one Church. And, indeed, there may

even be advantages. Admitting the ideal, there is much to be said for the Church's Office as the only truly worthwhile form of "family prayer", and when we are so constantly exhorted to "relate religion with life", or to "carry the Church into the world", recitation on trains, buses and in the tea break, could be more subtly pervasive than we imagine. What we lost in the choir we would gain on the underground.

To return to the fundamental point that nobody can just "revise" an Office without regard to the pastoral facts, without noting what is actually happening; the fundamental point that is, that liturgy must *evolve;* one single, simple step is all that is immediately required. Let authority plainly state that all that is now said daily is to continue to be said daily, but that the lessons may be read at any convenient time. The canonical position of the priesthood would be much the same, except that the Scriptures could be read more intelligently and the daily Office of praise offered more worthily. The laity would be encouraged to use the Office to the glory of God and to their own spiritual advantage, but without feeling that they were not doing the thing quite properly. For this is their present position which accentuates that priest-lay gulf which is the bane of other communions, and which traditional Anglicanism has ever been at pains to avoid.

Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was his from the first; yet he did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death—death on a cross. Therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow—in heaven, on earth, and in the depths—and every tongue confess, "Jesus Christ is Lord", to the glory of God the Father.

(*Philippians* 2. 5-11. *The New English Bible—New Testament. Oxford and Cambridge University Presses.* 1961. 21/- *and* 8/6.)

ALGERIAN REFUGEE ORPHANS

YOU CAN HELP—

- *Run two homes for girls in Tunisia and Morocco*
- *Run a home for boys in Morocco*
- *Start a farm training school for boys in Morocco*
- *Start simple feeding and schooling centres in the refugee areas*

Please send a contribution to

ALGERIAN ORPHANS APPEAL (PRISM)
INTERNATIONAL VOLUNTARY SERVICE
72, Oakley Square, London, N.W.1

PLEASE GIVE ALL YOU CAN SPARE

Infant Baptism and Parish Communion

George Every, S.S.M.

The *Report of the Liturgical Commission on Baptism and Confirmation* follows the lines laid down on their interim report on *Prayer Book Revision in the Church of England* (1957) and approved in principle by Lambeth Conference in 1958. When it appeared it seemed to me a great improvement on any previous proposals. I still think so, but its comparatively cool reception has made me look again at some suggestions of my own in a book prepared before, but published after the report, to see if they might be made more acceptable as a basis for discussion.

My own concern in *The Baptismal Sacrifice* (S.C.M. 1959) was with the interdependence of baptism and the eucharist, not only historically in the early Church when first communion was part of baptism, but in principle now and always, in that all of us in communion renew our initiation, and that initiation without the eucharist is something begun, but incomplete. Therefore my practical anxiety was to find a way whereby the baptism of infants, which is now the common, although not in the Commission's sense the "normal" form of baptism, could be best associated with eucharistic worship. The Commission on the other hand gave their first attention to adult baptism, confirmation, and first communion, seeking to integrate these in one liturgical rite wherever this is possible, and then to adapt this norm or model to other circumstances, including the baptism of infants at a separate service, as is now common, or at public worship, including the eucharist. Very properly, in my opinion, they make provision for this before any direction as to what is to be done "if children are to be baptised at Morning or Evening Prayer", but both provisions are in footnotes (on pp. 31-2), and have attracted less attention than the detailed orders for adult baptism and confirmation, and for the baptism of infants at a separate service. It is clear however from the first of their general rubrics that they accept the principle: "It is fitting that Baptism should be ministered on Sundays, or at other times when the greatest

number come together; in order that the whole congregation may witness the reception of new members into Christ's Church; and that each member present may be reminded of the promises that he himself made to God in Baptism and Confirmation. Nevertheless, if need be, Baptism may be ministered on other occasions."

Now that in so many parish churches of all traditions in the Church of England the Parish Communion is the time "when the greatest number come together", it would seem that the immediate practical problem is to devise a way of integrating the baptism of infants with this. The Commission's proposals require, after the Gospel:

(1) a procession to the font;

(2) a long eucharistic prayer of blessing over the water;

(3) a renunciation, a profession of faith, and a promise of obedience made by the sponsors for the infants;

(4) the baptisms; and

(5) when these are completed, the signing of each infant with the sign of the cross, and, at the priest's discretion, a distribution of lighted candles to the sponsors. The eucharist is then resumed at the Nicene creed.

This I am sure is a great improvement on any proposal to insert within the Parish Communion (or Mattins or Evensong) anything as long as the Order of Public Baptism in 1662 or 1928. But what is left is still cumbersome.

My own suggestion in *The Baptismal Sacrifice* (pp. 99-104) was to treat the renunciation, the tradition of the creed, and the promises as a preliminary rite corresponding to the making of a catechumen, and to let this be done at home or in church before the beginning of the eucharist. I now see that the confession of faith, which was in the beginning the original form of baptism in the threefold name, ought to be immediately associated with the baptism itself. This is more important than the blessing of the font. The persons to be baptised, and not the water, are the object of the baptismal blessing. If the font is not blessed beforehand and kept filled to remind the congregation of baptism, the blessing at the time should be brief. The confession of faith should be made by the whole congregation, not only the sponsors, in the form of answers to questions as simple, direct, and elementary as those in the Roman rite:

Do you believe in God the Father almighty, maker of heaven and earth?

We do.

Do you believe in Jesus Christ, his only Son, who was born and suffered?

We do.

Do you believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

We do.

This last may be longer than we need, but the priorities are right. At this moment what matters is the resolve to suffer and rise in Christ who was born and suffered, rather than particular points of belief such as the virgin-birth and the ascension. For these questions and answers all should stand and face in the direction of the font, wherever that is, while the infants are carried there and baptised one by one in the threefold name. They should then be brought to the altar in an offertory procession with the eucharistic elements, and signed with the cross there. If no sermon intervenes, the offertory and the communion devotions should follow immediately. The prayer for the Church militant might well be omitted on such occasions, or anticipated by the use of the Litany, in whole or in part, before the eucharist.

Parents and godparents would then have to meet the challenge of liturgical worship as the normal condition for public baptism. This, given due preparation beforehand, is likely to be a more positive and effective means of baptismal discipline than the cross-examination of confused motives for bringing infants to baptism.

Many, I believe, would hesitate to adopt this emphasis on the need for baptism in the public service of the Church, because they are not at all certain that the baptism of infants is either an apostolic custom, or a good development. The historical evidence for baptism in the early Church has lately been summarised by Jeremias in *Infant Baptism in The First Four Centuries*, but he hardly touches the heart of the problem, which is the close connection in Western practice between infant baptism and S. Augustine's interpretation of original sin and guilt. It was this that compelled the immediate baptism of newborn infants in Western Christendom. The mediaeval rule required it in the first week, forbade Christian burial to the unbaptised, and in effect, in the north-west of Europe, made private

baptism normal, and the midwife the normal minister. Our present practice is a practical compromise between this and the demands of the Reformers for baptism in church by a lawful minister, later interpreted by High Churchmen as meaning a minister in episcopal orders. As infant mortality has become less general, the fear of a baby dying before baptism less universal, baptism in the home has given place to baptism in the church in the afternoon, but this remains in popular custom a family occasion, in the popular mind a *rite de passage*, a passport against perils, rather than the beginning of initiation into a new life.

That this is not the original meaning of infant baptism is plain from the practice of the Eastern churches, where the liturgical books provide for preliminary rites in the home, and when the baby is first brought to the church, before the actual baptism by triple immersion, followed immediately by the chrismation or sealing, and first communion. That this initiation in the case of infants should take place by stages, and not at once, is a rational development in Western practice, no doubt encouraged by the frequency of clinical baptisms in the many risks of early infancy, but while the tendency in the East was to discourage these, and to offer every hope of mercy to those who died in the course of preparation for baptism, either as catechumens or as Christian infants, the West under the influence of S. Augustine threatened damnation to the unbaptised. It is this that we need to repudiate, not the useful distinction between baptism, confirmation, and first communion. If we continue to use confirmation as an occasion for the renewal of baptismal vows, the order of the three steps may need to be revised, but each must be related to the rest. Their integration is a necessary condition for our escape from the associations forced upon baptism by the fear of infant mortality and dread of allowing a child to die under the curse of original guilt.

In this integration visual symbolism, and the symbolism of action, may be more effective than theological explanation. The position of the font and the position of the altar are both important. We need to consider whether or not they should both show signs of their readiness for use at all times, and not only in the time of worship. Their mutual relations are also important, but this is a matter of balance. They ought not to be next to each other. Those who want a mobile holy table will want a mobile font, those who want a bare altar an empty one, but those who adorn the one should keep the other full.

Psalms and Hymns and Spiritual Songs

Patrick Appleford

The radio announcer who is called upon to say: "Before the next part of the programme, here is a record", must almost be able to feel his audience slipping away from him, as thousands of conversations are resumed. In church, congregations do not slip away —they even may become more interested—when the conductor of their worship announces a hymn before the next part of the service. It seems the more unfortunate that clergy should so often treat hymns as a musical interlude of little importance. The choice of hymns can often be surprising; so can their number, since some clergy will pepper the service liberally with hymns and others will despise them as spurious additions to the liturgy. Musical purists tend to despise the tastes of their congregations; there are others who know what they like and inflict that on their people. Even so, the standard of the music in thousands of our churches has been raised considerably, thanks largely to the work of the Royal School of Church Music. But what to sing, when, where and why, are at least as important as how the music be rendered; and much more thinking about this needs to be done.

Music, like Sunday morning "Family Favourites", is a two-way affair: it does things to people and people do things with it. Music can lull children to sleep, stir crowds to action, bring peace to distraught minds, stimulate many emotions, and evoke many memories. It can also bore, stupefy and annoy. It would seem desirable at least to know what we are doing with the music which we use in church, and to attempt the use of *appropriate* music, at least in the drama of the liturgy. A sugary, penitential and subjective opening hymn is merely adding in the music the kind of preliminary, mediaeval private or deprecatory prayer that every liturgical reformer has tried to remove. Psychologically, liturgically and theologically, the opening hymn or psalm is of great importance. The gathering together of the people of God for common worship needs to begin with praise, with looking to God, telling of God, apart from the fact that to start the service "cold" is foolish. Those evangelical

churches where Evensong is regarded as an evening synaxis have rightly resisted the efforts of the purists to banish the opening hymn. "I was glad when they said unto me we will go into the house of the Lord" is the theme of the introit—with emphasis on various reasons for the gladness changing during the year. This is not the point to incite worshippers to put their armour on; it calls for an objective hymn of praise in the spirit of many office hymns and many psalms: "O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men". The same principle applies to the other musical moments in worship, where it is important that *appropriate* words and music be used. It is obvious that in our heritage of traditional church music much, which is of high quality and lasting value, is highly appropriate for many of these occasions; and this kind of music also has the advantage of pointing towards true beauty, and in some way expressing eternity rather than novelty.

But the problem is not so simple as that. Music being a two-way affair, a congregation is not just a body of people on whom music can have various appropriate effects. They have come to do their liturgy and they must be able to sing their praises. (The analogy with architecture here breaks down, for although we can leave the specialists to build us beautiful churches we cannot leave the musicians to sing all our praises.) Just to put an appropriate psalm or hymn on the music list does not make an act of worship, unless it is really singable meaningfully by the worshippers—including the not-so-musical ones—whether in the liturgy or elsewhere.

The not-so-musical Christians matter. It is reasonable that the body of Christ should allow its more musical members to make a merry noise unto the Lord on behalf of all, and possible for their noise to help the devotions of the rest. Those who in their concern for worship to be a wholly corporate act are disposed to insist that everything be fully congregational, might remember that the gradual gets its name from the step on which the *soloist* stood, facing the people. But the specialist serves the Body. It is essential for the worship to be so ordered by the priest responsible, that every member may play his full part. Though the part of the clergy in the liturgy needs reducing, they cannot escape their proper responsibility; and it is surely wrong for them to abdicate in favour of the organist, who should be respected and consulted as a specialist, but not left to run the music—let alone choose hymns and psalms.

Much more of the music needs to be in the musical idiom of the common people of God, whatever the specialists say, for theological reasons which I have argued elsewhere,[1] and so that people may themselves use the music to worship.

It is this conviction which has spurred Anglican priests and laymen in various parts of the country to write in various light music idioms, hymns, settings to Communion services, and to the psalms and canticles, and even religious popular songs. Fr. Beaumont's Twentieth Century Folk Mass[2] sparked things off; now there are over fifteen authors and composers associated in the Twentieth Century Church Light Music Group. So far, apart from the Folk Mass and Eleven Hymn Tunes[3] of Fr. Beaumont, published before the Group was formed, "Thirty Twentieth Century Hymn Tunes"[4] (some with new words) and "Seven Songs for Christmas"[5] have been published for use in worship, and the album of religious popular songs entitled "Rhythm in Religion"[6] which was the subject of a debate in the columns of PRISM. It is necessary to point out that these last were not intended for congregational singing, or general use in worship, although they have been used as "sermons-in-song" and teaching illustrations at mission services and on other occasions. Much of the Group's work has been produced by priests or laymen writing for the Church in their own parish or school to sing; and I think it is fair to say that experience has proved that a fairly wide use of this music has in no way detracted from reverence. Reverence has rather been enhanced by the sense of reality in the music has helped to induce, as worshippers have sung their praises with real enthusiasm.

The Group has unashamedly used popular music, so that those who find it a natural idiom to use can themselves express their praise. For some people, at any rate, it is the musical vernacular. Admittedly it has real limitations: *on its own* it would fail to evoke awe and wonder at the indescribable beauty and majesty of God, which truly great music (and great and prayed-in-buildings) sometimes succeed in doing. That is not an argument against using it; only an argument against using it exclusively. On the other hand it does succeed in suggesting that God has erupted into what is commonly regarded as the "secular" world, and into the here and now.

[1] *Theology*, August 1960.
[2] Josef Weinberger 7/6
[3] Josef Weinberger 3/-
[4] Josef Weinberger 6/-
[5] Josef Weinberger 4/6
[6] Josef Weinberger 6/6

It is important that we realise the implications of claiming the whole world for God. It involves the Church in erupting into every level of culture. In journalism it is accepted that the Church should speak to the semi-literate reader and to the Christian of exceptional intellectual ability, and further that Christian dramatists and authors should not restrict themselves to religious journals, but like Margey Allingham be prepared to reflect their theology in detective novels. Similarly in music it seems madness to place the activity of serious and light music composers in a false antithesis.

The difficulty arises when the Church in any one place contains, as it usually will, enthusiasts for many varieties of music. Surely this problem is not insoluble for a community alive with the Holy Spirit of love. Is a Christian going to mind if some of the music, some of the preaching is over his head and he realises he is not getting all he could out of it? Is another going to sneer because his less cultural brethren use rather cheap music? It's nearly as bad as raising supercilious eyebrows because other worshippers are dressed in rather cheap clothes. And anyway there is a great deal of light classical and light popular music that is common to nearly everyone if they are prepared to use it as a vehicle of worship.

For this reason, much of the music of the Group is not in the latest up-to-the-minute idiom but in the style of some old favourites. Some does draw its inspiration from the type of "musical" and perhaps more could, as the "musicals" number crystallising a moment in the action of the play could well be appropriate at various points in the liturgy. The Gloria, in Father Beaumont's Folk Mass, I think, largely achieves this. The Group hope to produce further settings to the Communion service and also music for selected psalms. The aim will be to produce music which the majority of people will enjoy singing. (And this is a legitimate aim but noticeably different from producing music which is to be listened to.) It is to be hoped that the revised translation of the Commission on the Psalter will remove many obstacles to their understanding; but the rumour that the psalms are to be published pointed for Anglican chant is disquieting. Anglican chant can so often be depressing and certainly cannot claim to do justice to all the varieties of psalm. Father Gelineau in his settings has at least pointed the way to making more imaginative use of the treasury of the psalter, as has our own liturgical commission in its revised rite for Baptism, in providing Gradual psalms with an appropriate verse repeated as a chorus after two verses.

Psalm 107 cries out for such treatment; Psalm 136 with its recurring response every half verse, "for his mercy endureth for ever" seems to call for litany-style treatment with a soloist singing the first half and the people replying.

The psalms have been a vehicle of Christian praise from the beginning of Christianity and it would seem desirable to foster their use. To many people today they seem impossibly archaic, and yet they are alive with the conviction that God is active in the world of space and time. Can light music with its obvious secular associations help here? The value of Donald Swann writing music for the Venite psalm and the ancient Christian hymn the Te Deum seems to me to lie in associating both with the world of "the 97 horse-power diesel engined London Transport omnibus". It is earthy human creatures who are called upon to praise God because he has redeemed whole life. Much, much, more experimentation is going to be necessary when the revised psalter is published, recognising that the psalms are a very varied set of lyrics, and recognising that varying treatments even of the same psalm can have their uses: plainsong or Anglican chant being a suitable vehicle for the recitation of the whole psalm in the divine office; selected verses with a chorus of acclamation of the whole people of God being appropriate at the Gradual in the Eucharist. Nor need another false antithesis be drawn between psalmody and hymnody; both can be treated as one treasure-house on which to draw on various occasions.

Hymns for Anglican congregations will remain an integral part of popular worship. Not only Welshmen enjoy singing them; they run through the brain in unconscious meditation beyond the walls of the church building (another reason for having catchy tunes); and people probably absorb more theology—good or bad—through hymns than through many sermons. Educationally, they are the congregations' "expression work" and their selection should be considered as seriously as liturgical preaching. At the eucharist both need to be integrated into the liturgy of the day. Hymnody par excellence should be vernacular worship, and not enough in the hymn books can really claim to be so. New hymns, in forthright modern diction are badly needed, as are also new translations of some of the traditional office hymns. Honesty in worship is important Even a hymn like "Jesu the very thought of thee with sweetness fills my breast" needs to be used with care. The word sweetness has

rather sickly, sticky overtones today, and to talk of going your own sweet way even uses it in an evil sense. We do not normally talk of men as sweet. The hymn can be sung by many worshippers and automatically reinterpreted; but that itself may mean the original Latin is due for retranslation. (Sweet is not given as one of the words for *dulcis* in Smith's Latin Dictionary anyway.) Not that our hymns need reducing to the prosaic, but that others are also needed. Theologians have erupted into the popular level in pamphlets, radio discussions, paperbacks and even humorous verse; but not into hymn lyrics. Will Dr. Mascall one day follow the example of Aquinas and give us some of his theology in hymns? One of the difficulties in producing "Thirty Twentieth Century Hymn Tunes" was that of trying to write music in the modern idiom for words which were not written in the form of a musical lyric, a difficulty that could often only be overcome by grouping verses together. The need for new hymns is admitted on all sides; but will they be used?

Clergy seem frightened that congregations will resent new hymns; but again experience has shown that they only do so when it means they cannot sing it because they do not know it. But it is not a difficult or lengthy operation to teach a new hymn if a choir or a soloist is ready to sing a verse first. The congregation will catch on after a verse or two, and the teaching of a new hymn can be a sermon-without-tears if its meaning, its biblical basis etc. are commented upon in the process. What is more, its meaning may well be remembered and evoked later. Much more boldness is required both in using new material and in using hymns liturgically. This century has witnessed an expression of the vitality of the Body of Christ in a great quantity of church building, much of it bold and exciting in its use of modern materials and in its expression of new insights into our worship. There is no reason at all why 20th century church music should not do likewise in psalms and hymns and spiritual songs, using rhythms and techniques and instruments that may be new to us and transforming what are sometimes rather odd musical interludes into integral parts of our worship.

Liturgy and Architecture

E. Neville Martin

In his recent book, Peter Hammond has much to say about the relationship between architecture and liturgy. In the building of contemporary churches he pleads for a functional analysis as basic to the requirements of the building. The shape of the church should not be based upon slavish imitation of older buildings, but taking into account the new opportunities presented by steel and reinforced concrete we should be able to design buildings much better adapted for worship than many which have been going up since the war.

The Bishop of Southwark has been much impressed by Mr. Hammond's case, and in his Diocesan letter for August he commended the book to the careful study of clergy and laity.

There is much to commend the case for structural suitability and to consider what is the purpose of the building before the plans are laid down. To quote Dr. Stockwood, "A church is first and foremost the place where the People of God meet to take part in the Liturgy, and to hear the Scriptures. Hence the Communion Table, instead of being a sideboard at the east wall, should be in a position of prominence so that priest and people can gather around it; and it should be visible to the whole congregation."

The phrase to which I take the strongest exception here is the reference to the altar as a sideboard at the east wall. It is true that Dr. Stockwood finds this very phrase in Mr. Hammond's book (p. 37), but he so readily accepts it and reproduces it that one feels that in one sweeping phrase the whole case for an altar in the eastward position is swept away with a contemptuous word.

Reference is made to the early tradition of the Church. It is pointed out that the Byzantine form was to place the table or altar in the apse of the Church with the elders gathered round it facing the congregation.

What neither Dr. Stockwood nor Mr. Hammond take care to show is that there must have been good reasons for a change in which the altar was transposed to its position against the east wall of the Church and that this is the position in which it will be found in the great majority of our own churches and in the Western Church in general.

Why then the derogatory phrase "Sideboard"? Is this not God's Board on which the bread and wine shall be consecrated? Surely the whole point of the priest taking the eastern position is to emphasise the fact that he is a representative of his people pleading before God in the four-fold act of the Eucharist. (Vide Gregory Dix: *The Shape of the Liturgy*.) The people join with him as in thought and prayer he leads their worship. Priest and people are united in a reverent attitude looking away from man and beyond man towards those symbols which represent to us the Body and Blood of Christ. The priest kneels before the Holy Table, he makes his confession along with the people. If he uses the Eucharistic vestments his people look not upon a man of such and such academic qualifications but upon a priest whose back is turned upon them because they are all together worshipping God. They are together turning to the Light of the World, through windows looking towards Jerusalem, and towards the rising sun.

All this we have imbibed from the days of our catechism. And now we are to have derisive comment thrown at us; God's Board is to be spoken of as a sideboard.

But what then is to replace this liturgical action in which priest and people prostrate themselves in common before their Lord? Let us quote further the Bishop's letter . . . "The Bishop, who is the president of the Eucharist, should have his throne behind the Table and the presbyters their seats on either side . . ."

It must be borne in mind that whenever the Bishop is not present, his place will be taken by his Vicar; and that therefore in practice the Vicar will be the priest for all but possibly one occasion in the year when the Bishop is able to celebrate at any given church.

We are therefore to envisage the Bishop, or the Vicar, or the Priest-in-charge, taking the Bishop's throne behind the Holy Table, and that any deacons, and perhaps Lay readers, shall be gathered with him on that side of the Table.

In the liturgy we shall be praying at one another, and instead of the emphasis being towards God's altar, it becomes unbalanced, and we find ourselves in an embarrassing position. The clergy will have to make their confession kneeling towards the people; the people will make theirs confronted by their clergy; and all that is at present designed to throw the human factor out of focus and to emphasise the Divine will be vitiated.

Let us continue to give our worship objectivity. This is obtained

by the present arrangement, in which the altar, far from being a sideboard is placed against the east wall towards which all may equally turn, chanting in chorus the Sanctus and the Gloria; turning in thought towards the invisible God.

If one wishes to see examples of the kind of worship that Mr. Hammond so highly commends, we need only turn to one of the many Free Church Chapels of our land. There, in a Presbyterian or Congregational setting, one may find the Minister presiding behind the Lord's Table, placed centrally and away from the east wall. With him around the Table are his deacons. Before them, in the pews below, are the members of the congregation. This is the pattern of Free Church worship in which the emphasis is upon a memorial rite. With this the writer has been long familiar. It was from this pattern of order that he turned many years ago, to seek the greater objectivity of worship at our Anglican Altars. Here he has found that for which he sought.

Please leave our altars where they are. Remove the screens, clear the way for the worshippers to have an unobstructed view; but do not let us belittle the element of awe in worship which will suffer if we erect thrones for men behind God's Holy Board.

"Do not store up for yourselves treasure on earth, where it grows rusty and moth-eaten, and thieves break in to steal it. Store up treasure in heaven, where there is no moth and no rust to spoil it, nor thieves to break in and steal. For where your wealth is, there will your heart be also.

The lamp of the body is the eye. If your eyes are sound, you will have light for your whole body; if the eyes are bad, your whole body will be in darkness. If then the only light you have is darkness, the darkness is doubly dark.

No servant can be slave to two masters; for either he will hate the first and love the second, or he will be devoted to the first and think nothing of the second. You cannot serve God and Money."

(*Matthew* 6. 19-24. *The New English Bible—New Testament. Oxford and Cambridge University Presses*, 1961. 21/- *and* 8/6.)

Send a free copy of 'PRISM' to your friends through us

Complete the forms below, with the names and addresses of your friends (block letters please), send the forms to: "PRISM", 32 Bloomsbury Street, London, W.C.1, and we will mail a free specimen copy of "PRISM" to each address.

NAME .....

ADDRESS .....

.....

.....

NAME .....

ADDRESS .....

.....

.....

NAME .....

ADDRESS .....

.....

.....

Comment

A Correspondent writes:

Burnt-out Cases

Every new novel by Mr. Graham Greene means a new catch phrase for journalists. The End of the Affair is long overdue and all the possible, and impossible, permutations have been made on Our Man in Havana, so perhaps I can be forgiven for trying to cash in on the latest Greene promotion before the market falls.

The inhabitants of Sung Seng Won, about twenty miles from Seone, Korea, are all burnt-out cases. As there may be a long waiting list at your library for Mr. Greene's latest, perhaps I should explain that a burnt-out case is a leper whose disease is no longer infectious. In Korea they are known as Yin, as distinct from Yang, Yin being the classic Chinese character that symbolises passive, female, and night, as distinct from active, male, and sunlight. Sung Seng Won is the start of a leper settlement, and to get on with it, we need more money, which is the reason for this story.

So far we have about twenty customers, all burnt-out, so they do not need any more treatment except D.D.S. pills, given to us by the Mission to Lepers. When it becomes established we hope to be able to take in "active" patients as well. The project was begun to try to provide shelter, and a means of self-support, for some of the many lepers who wander as beggars in Korea. As they are almost all burnt-out cases, they are not a danger, and do not attract the attention of medical workers, but their life is a very miserable one, living under bridges and begging their food. As Korea has Buddhist traditions, beggars fare better than they do in the West where "if any will not work, neither let him eat" seems to be one of the few Biblical texts we have really taken to heart, but even so, for those who are intelligent and fond of books, or desire to work, it is a life that makes even a European D.P. Camp seem like paradise.

A little land has been bought, and three small houses built. In the future we hope to be able to extend our land, build houses for all, and perhaps reach the luxury of a small clinic and a mud church. At the same time, by buying pigs, poultry, and seed, we can gradually make them self-supporting. But all this needs money. An article describing our needs was rejected by a High Church weekly on the ground that they had recently published an article about lepers in

Britain, and by a Low Church weekly without any explanation, so I am very grateful to PRISM for opening its columns to yet another Anglican lost cause.

Any gift, large or small, will be welcome, but the occasion really requires largeness. So without letting your left hand know, please reach for your cheque book with the right, and send the result to the Korean Mission, 55 Bedford Gardens, W.8, marked "Leper Fund".

R.D. writes:

Last Sunday we had grapefruit for breakfast. Susanna (four years old) had got these muddled with grapes, and said that you could make wine from grapefruit. Nicholas (five years old) who goes to school, said Jesus made wine from water, but then Jesus was a very clever man. Anxious to improve the shining hour, I said that he was not only a very clever man, but he was God. Nicholas looked at me in complete disbelief. "Don't be silly", he said, "Jesus is Jesus and God is God". Susanna thought this incontrovertible, and I was nearly thrown by the athanasian vigour with which it was said. "I know", I said weakly, "but Jesus is God, too". As we are fond enough of each other to try and interpret apparently idiotic remarks in the best light, Nicholas said, "I suppose you mean Jesus is *with* God, like Granny". I agreed, deciding Jesuitically to settle for this truth if the whole truth were unobtainable. Could anyone give me some tips about pursuing the subject?

The Editor replies:

It is easy for the trained theologian to think of Jesus Christ as God but not so easy, as we have seen with disastrous results until fairly recently, for him to think of Him as man. It is easy for the layman to think of Jesus Christ as man particularly having been brought up as a child on oceans of gush about "the sweet Babe" but difficult for him to think of Him as God. Parents should try and correct this by referring to Jesus Christ as God. This may lead to some very heretical teaching, but in the present climate of opinion and teaching this will soon be evened out, and when he grows up the child will be left with an underlying assurance of the important statement that "God Himself came down from heaven".

D.A. writes:

Mr. Martin's protest at the use of the word "sideboard" to describe the Altar illustrates well how careful one should be in the use of strong language. The use of the term by the Bishop of Southwark and Mr. Peter Hammond is not meant to take away from the dignity and importance of the altar-table in the Church. Quite the reverse. It is meant to draw attention in a striking way, to the fact that in too many churches the Altar *does* look like a side-board, or shelf, and indeed in some cases seems to have been *planned* (as to size and shape and position) to be the central object in an architectural composition. What Mr. Hammond asks is "Should this be so?" "Should not the altar-table look like an altar and a table? Should it not be planned with reference to its use at the Communion? Should it not be seen as a thing in itself, and not merely as the centre of an artistic arrangement of curtains, flower vases, candlesticks and Cross?"

The question which Mr. Martin then goes on to raise about whether the Eucharist should be celebrated facing the people or not, is another and more difficult matter. I suppose there are a few who would deny that there are *some* advantages in the arrangement of priest and people together facing in the same direction. Certainly those whose thinking has been influenced by such books as Peter Hammond's *Liturgy and Architecture* are aware of the danger that the altar may be cheapened by being deprived altogether of its mystery and solemnity. How to design a church whose sanctuary is at once open and accessible, and yet distinct and holy is one of the great problems facing a church architect. But what those of us who while having normally to celebrate with our backs to the people long for occasions to celebrate *versus populum*, appreciate most in the new (and old) arrangement, is the meaning which it gives to the words "Where two or three are gathered together . . . there am I *in the midst of them*". It is my private conviction that a great many of our problems and perplexities about the Real Presence would never have arisen had the Church not ceased to celebrate in this fashion which shows so vividly how it is that the Body of Christ which gathers around the Holy Table there feeds on the holy gifts of God, and so becomes what it truly is.

A correspondent writes:

The London Branch of the William Temple Association has recently taken on a new form of activity. A number of study groups have been formed investigating problems of current interest and importance. Among subjects tackled so far have been, The Welfare State and Individual Responsibility, The Use of Sunday, and Money and Christian Stewardship. Particularly interesting results came from the research undertaken on the use of Sunday. One comment from a Welsh parish priest concluded "The worst humbug in all this seems to me to be the business of Sunday working: as if the Resurrection was accomplished simply in order that double-time pay might be established". But best of all perhaps is the following comment: "It is an odd world when you can go out on Sunday and purchase with impunity partly cooked tripe, aircraft accessories and fodder for mules and donkeys at an inn, while heavy penalties may be meted out to anyone who dares to sell a tin of baked beans."

New groups are now being formed to study a further selection of topics, including, Advertising, The Press, Science and the Miraculous. A further group is to compile a report on organisations offering opportunities for part-time voluntary social work, and Church publications. Anyone interested in taking an active part in all this should get in touch with the Secretary of the Association, at Liddon House, 24 South Audley Street, W.1.

Then another angel came out of the heavenly temple, and he also had a sharp sickle. Then from the altar came yet another, the angel who has authority over fire, and he shouted to the one with the sharp sickle: "Stretch out your sickle, and gather in earth's grape-harvest, for its clusters are ripe." So the angel put his sickle to the earth and gathered in its grapes, and threw them into the great winepress of God's wrath. The winepress was trodden outside the city, and for two hundred miles around blood flowed from the press to the height of the horses' bridles.

(*Revelation* 14. 17-20. *The New English Bible—New Testament. Oxford and Cambridge University Presses*, 1961. 21/- *and* 8/6.)

NELSON

Pauline Mysticism

A. WIKENHAUSER *Christ in the Mystical Teachings of St Paul* 'The object of this closely reasoned book is to demonstrate that a mystical union is possible between Christ and His People. The writings of Paul are drawn upon to illustrate this truth.' *Christian Herald* 25*s*

Christ in the Theology of St Paul

L. CERFAUX 'A careful, scholarly and illuminating study of the essence of Pauline theology . . . The value of this fine theological work is enhanced by a full index of Biblical references, in addition to a general index and a short bibliography.' *Church Times* 50*s*

The Church in the Theology of St Paul

L. CERFAUX 'Père Cerfaux . . . provides a framework upon which Pauline theology can be profitably studied . . . Students will find the book a most useful introduction to their work and will admire its scholarly care and thoroughness'. *The Times Literary Supplement* 45*s*

Asia Looks at Western Christianity

THOMAS OHM 'This remarkable book . . . describes frankly what Asiatics think of Christianity. Many of the indictments are accepted as justified.' *Church Times* 25*s*

A Handbook of Christian Social Ethics

VOLUME I Man in Society EBERHARD WELTY 'A thorough exposition of the Catholic point of view, which sees human relations as governed by eternal principles of order.' *Hibbert Journal* Full bibliography and index 15*s*

Poetry

EASTER IN CORNWALL

Perhaps I have never been converted.
Even today, Easter Saturday,
Walking with the weight of my Saviour's crucifixion,
It is not that which moves me,
But a moment in a wild green place where a bird sings.
It is sweet and wet as only April can make it
There is no stir but that of hidden water under the leaves
No smell but that of wet growing things
No light but the green of hazel and umbellifer
And all of it smitten with the bird's song.

Put a wall round this place and it is Eden;
Put a wall round this moment and it is Heaven.

I know that further on and behind are roads and farms,
I have met and shall meet people, there are trains and telephones,
This place on the map is a path by a stream,
Behind me the sea, and not far ahead a secondary road.
I know that before and after this minute there is time
The succession of hours and days with their preoccupations,
The future much like the past, and I can never explain
Why this particular place and moment are out of time and place
And therefore precious to me.

The Gospels never mention these experiences,
And I know it is romantic heresy
To worship God anywhere but under a roof,
In the dry sterile smell of hymn-books,
And ignoring the distraction of the holy and ridiculous hymns
And my neighbour's wholly ridiculous hat.
So I do worship there, and the goodness of it all
Is something I do not forsake.
But why the moment of truth here,
Why do Beauty and Truth and Eternity catch me here,
And trouble me with their reality?

Our Lord never mentioned this place,
But perhaps He meant this as a type of the lily of the field;
In considering this moment there is peace.
Here is the centre of the spinning, toiling world.

ELIZABETH DIXON.

EXODUS (LOW SUNDAY)

The glory of Easter is dulled, for this is a time of unleavening
Reft of uplift and zest, and all but the bare obedience,
Faith and worship are stripped to the arid bones of sincerity.

Past are the signs and wonders, the breathless night of the Exodus,
Blood of the Slain for token, the Angel of Death passing over us,
Now there is only the desert march and the long monotony.

There is no going back to Egypt, with conscience and mind forbidding it,
And the life of unleavened bread leads on to the Manna of Paradise,
The way to the Promised Land is across the waste and the wilderness.

And the Lord tabernacling with us has never left nor forsaken us,
To close for feeling or knowing or seeing, that intimate union,
And the clouds that bedim perception are the wings of His Love overshadowing.

HELEN GRUNDY.

When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. All that came to be was alive with his life, and that life was the light of men. The light shines on in the dark, and the darkness has never quenched it.

(*Gospel According to John* 1. 1-5. *The New English Bible —The New Testament. Oxford and Cambridge University Presses*, 1961. 21/- *and* 8/6.)

FROM ALL BOOKSELLERS

The New English Bible

The first part of the new translation undertaken by all the major Christian bodies in the British Isles other than the Roman Catholic.

Popular Edition 8s. 6d. net Library Edition 21s. net

New Testament

Oxford University Press Cambridge University Press

ANGLICAN PACIFIST FELLOWSHIP

Summer Conference 1961

The Anglican Pacifist Fellowship (Chairman: Canon T. B. Scrutton) will hold its annual Summer Conference this year at Wydale Hall, nr. Scarborough. The principal speaker will be Dr. Georg Schwarzenberger, Director of Studies of the London Institute of World Affairs, who will deliver a course of four morning lectures on the subject of CO-EXISTENCE IN A DIVIDED WORLD. Other speakers will be Rev. C. Percy Smith of Pilsden House, Dorset; Dr. Richard K. Ullmann; and a speaker from Scargill House. The fee for the Conference, which will be held from 16th to 22nd July, is £5 10s., and full particulars may be obtained on application from The Secretary, Anglican Pacifist Fellowship, 29 Great James Street, London, W.C.1, to whom all enquiries concerning the Fellowship should be addressed.

Reviews

THE CROWNING EXPERIENCE (M.R.A.) (*Warner Theatre*)

A reviewer should indicate his bias. So let it be recorded that I pushed my way into the stalls of the Warner Cinema past the programme sellers in their pretty national costimes all ready to write a scathing and ferocious attack on this film and the doctrine it presents. Anticipating a film that would under its sugary coating dispense a pill of sinister McCarthyism that might be skilful enough to prevail even on a sceptical London audience, I was all set to amass the internal evidence of its guile, and by careful detailed argument suggest the shortcomings of its case.

I was offered the perfect introduction. The organ plays soupy music, the lights dim to a gooey purple and the screen shows a shot of a pantheistic temple against a Hollywood blue sky. Then in quick succession we are enticed by advertisements for sherry, curry, Bristols (both sorts), Ovaltine and hot air by gas—the trimmings of affluence. I scribbled busily in the dark, seeing here the makings of a searing parable. Add the trailer of "The Sins of Rachel Cade" (a missionary among the primitive Africans) and you have the perfect props for a devastating piece.

But a cartoon followed, and the Queen on a technicolor elephant, so by the time we started our crowning experience in a pantheistic temple against a Hollywood blue sky (the Lincoln Memorial, Washington, D.C.), my fire had died to a smoky boredom. A Deep South heronry and its piccaniny bird-watcher allayed it, and the following sequence of the three R's by ol' man river called only for Paul Robson to hymn it. (But he's sold to the enemy so that wouldn't do at all.)

I began to warm when the first rush of songs that schoolmarm Muriel Smith sang at us, with her immense *bravura*, between extolling the virtues of sweet potato pie and art and science and the golden rule, kept slipping in references to giving all your money away. "You could donate a dollar right now", I scribbled and

"You don't know—the cost is immense,
Let them all in and hang the expense."

So we saw how Emma Tremaine rose from schoolroom shack to select society, and was able by her convictions, her charm and her good singing to get first a college for negro students and then

apparently a whole chain of colleges round the country. Told simply, this would have been a fair and fairly accurate tale of how one brave negress at the turn of the century dented the walls of prejudice and inequality. As such, it might have been the basis of a musical which the N.A.A.C.P. would have been glad to sponsor.

But that is only half the story. The plot is, after all, only based on the life of Emma Tremaine, and to make it suit the purpose of its producers, Emma is presented with a daughter Julia and a foster-son Charlie who graduate from her college, then get seduced to Communism by a novelette revolutionary called Blaney, who husks at them that Lenin had said "promises like pie-crust are made to be broken". Armed with this argument, Charlie and presumably Julia (they've got married) embark on a sinister programme of infiltration, teaching Tremaine students to smoke and sing Songs of the Revolution. Emma soon sends him packing, and bashes away at her whistle-stop tours, consoled only by ace reporter Sarah Sprigg, who as a girl had got Dad to donate Emma her first lot of dollars.

So far you are allowed to assume that Emma's belief in education and equality are the answers. But you forget. She is incapable of solving her family tensions. They all have to go to Mackinac (to rhyme with Arkansas), headquarters of M.R.A. Time shifts decisively to today, though Emma, no doubt with the same secret as Frank Buchman, has aged little in the passing fifty years. Here folk from all corners of the globe come together and smile, gee how they smile! Here in a log cabin, lapped by green lawns and reached only by hansom, is the mural of M.R.A.'s initiator surrounded by his personal friends, Adenauer, Schuman, the Henry Fords, U Nu, and the rest. Even though "anyone may get the thought that can save his nation", there's a considerable emphasis on "top-level people". Yet one minor character, Sarah's sniffy mother, calls forth an unexpectedly truthful remark, when she gets called "the biggest bluffer of us all". Even so, Emma, whose story we have so far followed with sympathy and interest, here suddenly confesses its futility, confesses how her faith in education leads only to the breakdown in the morals of our youth, and the film ends in a flood of tears—the drowning experience.

After the film the two stars, Miss Smith and Miss Buckles, appeared, spoke their piece, got clapped, retired, refused two autograph hunters and adjourned to the Guinea and the Piggy.

C.M.

THE NEW CANADIAN PRAYER BOOK. Cambridge University Press. 6s.

The Canadian Prayer Book Revision Committee, formed in 1943 just fifty years after the first General Synod of the Church of Canada, has finished its work, and the fruit thereof is now in use throughout the province. We of the mother Church, still using or not using 1662, may be excused for feeling rather envious. For this Canadian Prayer Book does really seem a splendid bit of work.

In a short Preface, the revisers state that their "aim throughout has been to set forth an order which the people may use with understanding, and which is agreeable with Holy Scripture and with the usage of the primitive Church". No arbitrary changes have been made and no change in doctrine is involved. This Prayer Book "is offered to the Church, with the hope that those who use it may become more truly that which they already are—the People of God, that New Creation in Christ which finds its joy in adoration of the Creator and Redeemer of all". The "Solemn Declaration" of faith, framed at the Synod of 1893, follows the Preface; though short, it is as fine a statement of the Anglican position as anyone could wish.

The Calendar consists of entries of three kinds. First, of course, the red letter days. These are printed in heavy type, and certain octaves are provided for. Second, the black letter days, for which supplementary collects, epistles and gospels are provided later in the book. Lastly, "historical entries which have been included for the information and devotion of the faithful". These include the Council of Nicaea on 20th May. George Herbert on 27th February, John and Charles Wesley, as well as St. Chad, on 2nd March, John Keble on 29th March, the Maccabaean Martyrs as well as Lammas Day, on 1st August, and the Founders, Benefactors and Missionaries of the Church in Canada on 8th November, the Octave Day of All Saints. It is a most intriguing list, putting Church history, modern as well as ancient, quite clearly on the map. Rather surprisingly, no vigils are appointed to be kept; there are sixteen in our present book. But Ash Wednesday and Good Friday are classed as Major Fast Days, other Fridays and the forty days of Lent as Days of Abstinence, and the Ember and Rogation Days as Days of Solemn Prayer.

The Lectionary has been revised extensively. Instead of the present alternative Sunday Lessons, there is a two-year course; when Advent

Sunday falls in a year with an even number, such as 1960, the first course will be used throughout the next twelve months, the second in the next year. There is a greater and more intelligent use of the Apocrypha, the traditional Lamentations lessons have been restored to Maundy Thursday, there are proper lessons for St. Mary Magdalene, and proper psalms and lessons for the Commemoration of the Faithful Departed.

In Mattins and Evensong there are a number of small but sensible changes. In Mattins, among other things, the opening sentences follow the Christian Year, and the ancient invitatories have been restored. In Evensong, the opening sentences are of a penitential character, but a rubric allows for the substitution of the Mattins ones. The suffrages, which we know as the last part of the Te Deum, though they are not really part of it, may be omitted. Between these two offices there is a short form for Midday Prayer.

The Psalter has been rearranged. There are now special psalms for all Sundays and Holy Days, and a two-month course for weekdays. In places, the Psalter has also been re-translated. In Ps. 39.5, for instance "Lord, let me know mine end and the number of my days: that I may be certified how long I have to live", the latter part now reads, "let me know how frail I am". A person like the present writer, whose most beloved field of study is the psalms, may wish that this revision had gone a little further, that the first verse of Ps. 22 had been corrected to "My God, My God, Why *didst thou forsake me?*"* for instance, and that the future tenses in Ps. 72 had been replaced by subjunctives or optatives, as the case may be†, not in selected verses only, but throughout. Such changes as there are, however, seem mostly for the better, and read so smoothly that one cannot easily remember how the words went before. In a few places, some verses are omitted and the remainder, where necessary, renumbered. Ps. 137, for instance, reads happily without the Babylonian babies at the end, and Ps. 109 makes a perfect whole without the curses in the middle section.

The most difficult part of any Prayer Book revision is always the order for the Holy Eucharist, but what the Canadian revisers have produced is certainly a great improvement on 1662. To begin with, the two parts of the service, although not labelled with their tra-

*As in R.V. margin—The whole psalm to the end of v. 21 is retrospective.

†E.g. v. 1 and 2—"Give the king thy judgements O God . . . *that he may judge* thy people . . . May he come down like rain," etc.

ditional names, are shown to be separate by the way in which they are printed; and the second part, the Eucharist proper, is divided under three conspicuous headings, Offertory, Thanksgiving and Consecration, Communion. This arrangement is a great help to the worshipper. In the Creed, two long overdue corrections have been made, "The Holy Ghost, The Lord, *The* Giver of Life", and "One, *Holy* Catholic, and Apostolic Church". The language of the Prayer for the Church is simpler, but its scope is wider. The Invitation is addressed to those who "intend to lead *the* new life", much better sense than "a". They still confess that they have sinned "most grievously", but no longer say "the burden of them is intolerable".

The Canon follows directly after the Sanctus and Benedictus qui venit—it consists of our present Prayer of Consecration, prefaced by the words, "Blessing and glory and thanksgiving be unto Thee . . ." and followed by an expanded form of the Prayer of Oblation. After this most beautiful and satisfying prayer, we have the Pax, then the Prayer of Humble Access and the Communion of the priest and people—the Agnus Dei may be said or sung "in the Communion time"—then come the Lord's Prayer, Thanksgiving, Gloria and Blessing. It is a very lovely service, even though some would no doubt wish the Lord's Prayer and/or Gloria elsewhere than where they are.

These are a few points only, and there is no space here to speak of the other services in this book—Compline is one of them, nor of the many enlightened and enlightening rubrics. What I want to stress is the overall impression which the book conveys. As a Canadian Cowley Father* says, "the break of the Spirit of Love hovers over the whole" of it. All blessings on the Church in Canada, now setting out obediently to use it, and "O that we were there!"

A Religious of C.S.M.V.

*The Rev. J. G. McCausland, S.S.J.E., in a pamphlet on the book.

The Assembly got off to a pleasant start with tributes from the Chairman of each house to the Archbishop of Canterbury, tributes that undoubtedly represented the feelings of the whole Assembly.

A little later in the day we began a long, and at times passionate debate on the revision stage of the Clergy Pensions Measure. There were two main points at issue, of which the first was the pensions to be given to clergy widows. Under this Measure these will be a third of the pension previously received by their husbands, and the Provost of Sheffield earnestly pleaded that this should be raised to a half. There was no one in the Assembly who would not have supported this but as the money is provided by the Church Commissioners, there was not a great deal the Assembly could do about it—or at least, not without voting a separate sum of money from their own heavily committed budget. The Church Commissioners had already stretched their resources to the limit to enable this Measure to go forward, and the rejection of this amendment by a large majority was also an oblique vote of confidence in the work they do.

The other issue centred on pension differentials, and in particular on the justice of giving deans £300 more and archdeacons £200 more than ordinary parochial clergy. This was debated with passionate sincerity and from deeply-held convictions on both sides of the question. It is hard to summarise the opposing arguments in a few lines. Those many members of the House of Clergy who disagreed with the principle of differentials spoke warmly of the brotherhood of the clergy and their desire to carry that brotherhood into any hardships caused by retirement. They conceded that differences in stipends were fully justified but said that when a priest laid down any particular office to which he had been called, his only remaining distinction was his priesthood and that he shared it in common with all his brothers, from retired bishops to the humblest parson. Why, therefore, should their pensions vary?

I think it is right to mention here that many of the clergy who spoke on these lines, and in particular the Provost of Sheffield, were themselves dignitaries who would suffer if differentials were abolished.

But perhaps the most courageous speech of the day—and I say this with no irony—came from the Archdeacon of Lindisfarne. As everyone knew, he himself stood to gain from differentials, but

he had the courage to speak out strongly in their favour. He hit out at the "abominable heresy" as he called it, of placing the clergy in a special super-Christian category and of applying different standards to them than to the laity. The brotherhood was not just of the priesthood but of all Christians and, indeed, of all humanity and no layman should vote against differentials unless he was prepared to apply the same rules to himself. I think it was this argument in its various forms that finally carried the day. (Anyway, I hope it was this and not the occasional lone voice that trotted out the good old Establishment argument of accepting the social order as it exists today, etc., etc.)

It was interesting for a newcomer like myself to see displayed in this debate the various aspects of the temperament of the Assembly. There was a sense of drama towards the end, when the rejection of differentials seemed a real possibility, and each house had to record its vote separately. There was high sincerity and deep conviction frequently expressed with considerable eloquence. And there was the Member-in-Charge successfully resisting three minor amendments simply by saying that the practice in question had been carried out for ten, twenty or thirty years. No one appeared to doubt that this was a completely adequate answer.

The longest debate of the session was on the report of the Board of Education, which deals, among other things, with Church Youth Work, University Chaplains, and Church Teacher Training Colleges. The greater part of the time was in fact spent on the latter subject, partly because Church work among youth, both inside and outside universities, is obviously greatly affected by what takes place in schools.

This helped to place the financial demands of the Church Training College in perspective. These colleges are financed partly by the Church and partly by the State. At present they supply nearly 25 per cent of the teachers in this country, not only in Church schools but in State schools as well. Under the programme for educational expansion many more teachers will be required. The Ministry of Education has agreed that the Church should share in this expansion but of course the Church will also have to bear its share, amounting to some 25 per cent of the capital cost. This means that by 1964 the Central Board of Finance would probably be spending £180,000 a year on Church training colleges or a quarter of its total budget. Would this be justified?

Though these colleges do not aim to turn out young theologians or specialised church workers, they do turn out ordinary teachers who have spent three years in an avowedly Christian community. It is always hard to get priorities right, particularly when the Bishop of Chester delivered perhaps the best speech of this session of the Assembly against the proposals and was answered by an almost equally effective speech by the Bishop of Peterborough. The Assembly finally agreed, however, by quite a large majority, that this particular priority ranked high and accepted the suggestions for training colleges in the report.

We thereby committed ourselves to an expenditure of about £180,000 a year on this one item alone by 1964. The Reports of the Standing Committee and the Central Board of Finance on future prospects, which were both debated, indicate that our total expenditure under the Church Assembly budget will by then be about £785,000 a year, and a number of speakers wondered if we could really ask the dioceses and the parishes for this large sum. But I think it was Sir William Makins who said that we must never ask the parishes for anything, we must put the facts before them, and if we have done our job properly and honestly, they will respond.

In a rather thin House on Friday morning, we discussed the proposals of the Cathedral Commission, which seem sensible but not particularly revolutionary or exciting. Colonel H. E. Madge (Winchester), however, moved an amendment urging "the closer integration of the Ancient Cathedrals into the pastoral organisation of their locality with a view to greater economy of clergy . . ." This, of course, followed directly on his motion of the last July Assembly (it was then passed) and seemed particularly apposite to the question under discussion. It is rather silly to consider the deployment of Cathedral clergy in isolation from the deployment of all clergy. The Archbishop, however, suggested to further speakers that they should not argue on the same lines as it was rather off the point! I think it is a pity that the Assembly took this lying down, and subsequently allowed Colonel Madge to withdraw his amendment. If pastoral reorganisation is not to be permanently hamstrung by inertia and self-interest, the Assembly must adopt a consistent line, and if it began by consistently supporting Colonel Madge it would be off to a good start.

Finally I should mention that the House of Laity devoted a separate session on the Monday afternoon to the continuing re-

vision of the Canon Law, and much time was spent in discussing the no-doubt highly important matter of what should happen to the ashes after a cremation. The particular point was whether Canon B.37, concerning the Burial of the Dead, should insist on their being scattered in consecrated ground. One member referred to the embarrassment caused to the authorities when an old rowing "blue" wanted his ashes "strewn" at the winning post at Henley, though he did not say whether the authorities embarrassed were the Church, the Thames Conservancy Board or simply the Leander Club. Anyway, at the end of it all it was decided by a small majority that Convocation should be asked to allow "strewing" in crematoria gardens even if they are not consecrated ground. I am sure The Church is most relieved by this important decision.

The House then passed on to the more heady wine of the complex of Canons B.1 to 5, dealing with Lawful Authority and its relationship to changes and experiments with the Liturgy. It is obviously essential that clarity and some measure of discipline should be brought into the present state of affairs, but there seems to be a feeling among many members of the House of Laity that their House is only consulted rather grudgingly by the Convocations. Both Mr. O. W. H. Clark (Southwark) and Mr. G. Goyder (Oxford) pointed out that Canon B.1a will allow controlled liturgical experiments for periods of two years by permission of the Convocations alone and without any reference to the House of Laity and that as the Canon now stands it would in theory be possible to try out an experimental service in a parish even without the agreement of the Parochial Church Council. (It was of course mentioned that this is already done throughout the country by various pig-headed parsons who find it a most effective way of emptying their churches). I think it is true that unless the laity feel they are honestly allowed to express their views on Liturgical change at every level from the parishes to the Church Assembly there is a real risk that though the battle for reform might be won in the Assembly, the war could be lost in the House of Commons. I am quite sure we must give Parliament no excuse to interfere just as the Church is beginning to feel a little more self-respect, even if that means slowing down the rate of change. In the event, Mr. Clark's motion asking for the agreement of parochial church councils to experimental changes of limited duration in their particular parish was passed nearly unanimously, while Mr.

Goyder's asking that any such change should first have the sanction of the House of Laity was lost.

PETER WHITELEY.

THIS DAY BELONGS TO GOD, by Roger Schutz. Faith Press. 7s. 6d.

Presumably people who read PRISM are the sort of people who will be interested in Taize, that is to say people who are interested in the Church of the future, not that it should be great or powerful but that it should do its Lord's will. For this very reason the Taize community has come into existence. Starting within the French Reformed Church, but not confined to that denomination, it is a religious community, "monastic" in form, which is trying to be true to the Reformation by aiming at the continual reform of the Church, not by harnessing itself to sixteenth century issues and controversies. Situated in Burgundy, it has tried to preserve and deepen its faith by reacting *towards*, not *against* the prevalent Roman Communion. The result is that a small but level-headed "Oxford movement" is developing among the Reformed and has, so far, met only goodwill from the local majority Church.

The community lives a life of poverty, chastity and obedience; the members work at different trades or professions in the neighbourhood, mainly of middle-class status. Their life emphasises work, liturgy and ecumenicity, closely bonded together. Those who know Taize find it a warming, even exciting experiment. But it is French; and, as a leading Roman reunionist once said, "The trouble with the French is that they take a good idea and turn it into a cult". Readers of the Prior of Taize's little book may well see the signs of this danger. It is just a little too earnest and enthusiastic; maybe it fails to see and understand clearly enough the real difficulties of contemporary life, to be aware, for instance, what happens at the average P.C.C. or Labour ward meeting—or whatever are the French equivalents. But there is something here which both P.C.C. and ward meeting and all the rest of us need—is it vision, agape, obsession with the essential . . . but the reader must find his own answer. Would it be impertinent to suggest that readers get this book and use it slowly for meditation or their next retreat. And if the Faith Press could be persuaded to bring out a cheaper edition, it might also be given to one's friends.

F. DE JONGE.

A Revised Catechism. Church Information Office, 1s. 6d.

In one of Miss Yonge's novels, I forget which, a serious Christian is shown *catechising* his god child. And I mean catechising. To ensure, as he had promised, that the child was properly instructed in the faith, he takes it, question by question through the Prayer Book Catechism. The sponsors of the new Catechism do not cater for such conscientious god parents. They have kept the Question and Answer form of the Prayer Book, but do not intend their work to be used, as Miss Yonge's character uses the Church Catechism, as a handy, standard examination in religious instruction. It is, rather, the syllabus of a study in *Anglicanism: its theory and practice*, a framework on which individual Catechists can build their instructions to confirmation candidates, And, as syllabuses go, it is not unsatisfactory. True, the Committee have left out the Devil, but they have included nearly everything else. I wonder indeed if initiation into the Christian life really requires an exact knowledge of the office and work of a deacon, or the boundaries of the Anglican Communion. But this breadth and variety allows a good deal of latitude to the teacher. "I could teach from that" says the Evangelical in pleasing unison with his High Church Brother, and while one is concerned with the exhortation to Bible reading, the other talks about Absolution as a *Ministry of Grace*. And it is because the revision has this potential value as a teaching document that it has received a cautious welcome.

But a syllabus is not really the same thing as a catechism. Syllabuses are outlines, general definitions of certain courses of study and their limits, not discussions of particular matter within those limits. A Catechism must be concerned with particular matter: the detail of Church teaching cannot be left to the individual catechist even when his discretion is assisted by a series of semi-official little books. Perhaps the expectation of writing those little books made the Revisors less sensitive than they might have been to the problems of detailed drafting, and to its importance. Certainly the pleasing impression we receive, rather unexpectedly, from the document as a whole, suffers a sea change, becomes an unease, a definite disturbance of mind when we study it in detail. The Committee has made a serious attempt to master the problem of modern English, but it has, regrettably, no flair. The Prayer Book made me promise (and I learnt my catechism at school, at the age of nine) to "*keep my*

hands from picking and stealing, and my tongue from evil speaking, lying and slandering: to keep my body in temperance, soberness, and chastity. Now I am required to *be clean in thought, word and deed, controlling my bodily desires through the power of the Holy Spirit . . . to be honest and fair in all that I do, not to steal or pilfer.* Even for a nine-year-old, the Prayer Book wins hands down. Its verbs are active: the child is told to *do*, not to *be* something. It has a logical development, *to keep my hands . . . to keep my tongue . . . to keep my body . . .*: it is plainer, shorter and more vigorous than the revision. Nor is the revision nearer to every day English. *Deed* is not a word in the common mouth, except in story books, *pilfer* is not more comprehensible than *pick*. (Mothers say "Don't pick", not "Don't pilfer"), *clean* does not mean chaste. The nine-year-old instructed in the new form will, I suspect, end up with a vague conviction that it is a Christian duty to wash behind the ears. And since his understanding is likely to depend on the explanations of his teachers why not "temperance, soberness and chastity"?

This shyness in language is part of the new catechism's pattern. At Baptisms the priest prays that the new Christians shall *fight manfully under Christ's banner* and remain His *faithful soldiers.* This image has lost some of its force with a changed attitude to war and soldiering, but still it beautifully expresses the triumph of the Christian life, its special engagement in a continuing and yet already victorious battle against the powers of darkness. And when the Prayer Book demands that we renounce "the devil and all his works, the pomps and vanities of this wicked world" it displays an enemy worth getting our teeth into. Tomorrow's Christian, renouncing, in a colourless voice, "all that is wrong", and fighting "against evil" has an anaemic abstraction, a ghostly generalisation for his antagonist. For the trouble with our new Anglican Fathers is not that they don't believe in a personal devil (the personality of evil is less important than its existence and its power), but that they are unimaginative about the spiritual conflict. Sheltered by abstractions, diffident about actualities, they are unwilling to commit themselves to vigorous statement even on a matter so little in dispute as the Christian duty to struggle against sin. And this is typical. The habit of mind which allows a man to say "I will control my bodily desires" when he means "I will not fornicate", to renounce "all that is wrong" instead of *pomps*, *vanities* and *sinful lusts*, is simply the habit of avoiding issues, of not naming the awkward, of

hovering about, circumlocuting, the edges of definition. It is extraordinarily Anglican.

The Committee's circumlocutions and generalisations slide them, unbeknownst, into doctrinal difficulties. "In my Baptism" the Catechumen says "God called me to Himself". To say that God called someone to Himself is still, in common idiom, a euphemism for "died". But even on a straight meaning the picture the expression creates is a trifle odd. There is the unthinking heathen, who just happens to be hanging around the Church while a Baptism is going on. "Who me?" he cries in answer to a call and comes in a trance to the front. The most out and out sacramentalist doesn't believe in any such sequence of events, let alone the real, old fashioned evangelical. And it is about the Sacraments that the Committee's ideas are most unsteady. Our Tudor and Stuart Fathers composed, in a period of hot theological dispute, a Catechism which kept to the essentials of the Christian life, and avoided the speculations of divines. They were as aware as we are of the problem of the unbaptised pagan, and more sensitive to arguments about the use of ceremonies and material things in the spiritual life. But speculation on these things is not vital to the catechumen, and it does not appear in his instruction. The "five commonly called sacraments" are relegated to the Articles, because they have "no visible sign or ceremony ordained of God", and the novice learns that *generally*, that is in ordinary circumstances, and for most people, Baptism and the Supper of the Lord are the Sacraments by which a man enters into salvation. Our newer Fathers fiddle with this careful drafting. They bring back the five "commonly called sacraments" as "Ministries of Grace". It is this passage in the new Catechism which makes it popular with High Churchmen, but even for their purposes it is uncommonly confusing. The Committee, not wishing to alarm the Liberal or the Evangelical, gives a new name to the lesser sacraments, but does not define them. Indeed, it would be difficult to find any common definition for them, and the attempt to define each one separately has led the revisers into a painful contortion of language, and a theological muddle about Marriage and Unction. It all goes to show how much wiser our ancestors were to stick to two Gospel Sacraments as *generally necessary to salvation*. But salvation, apparently, is now a forbidden word. The greater Sacraments are appointed by Christ "as needed by all for fulness of life in Him". This clumsy phrasing is, I suppose,

an attempt to avoid an exclusive ecclesiastical claim to final redemption. But it meets no contingency not already covered by the Prayer Book's neat "generally", and it is hard to know what fulness of life in Christ is if it is not salvation.

To add to our confusion the Revisors have replaced the familiar Prayer Book sentence *I mean an outward and visible sign of an inward and spiritual grace* with this new definition. *I mean the use of material things as signs and pledges of God's grace, and as a means by which we receive his gifts.* There is an elementary mistake in the logic of this definition. A Church is not, as children sometimes write, "when people come together for worship" it *is* people worshipping. And a Sacrament is not *the use* of something, it *is* something. The muddle does not end here. As the Revisors have removed the Prayer Book sentence they have not defined a Sacrament as having two parts, but they cause the Catechumen to answer such questions as "What are the two parts of a Sacrament". Again their own definition is inadequate in itself. It covers some of the *Ministries of Grace* but not others. Healing is only *sometimes accompanied* by the use of such material things as oil). But a good many things which are not, in any sense, sacraments do fulfil the definition's terms. What is a Crucifix but a sign and pledge of our Redemption, and a means, for some, of receiving God's gifts? My Evangelical friends mightn't like that, but they could reasonably argue that a printed page of Scripture is certainly a material means by which we receive God's gift. So, for some men, is a page of Shakespeare, or the strings of a violin. God uses many material things to effect his purposes, but they are not all Sacraments.

The Church Catechism's discussion of Sacraments develops stage by stage from the logic of its first definitions, and it is constructed with an obvious care. For the sixteenth and seventeenth centuries were disturbed by endless disputes about the exact manner (*virtualiter*, *realiter*, *spiritualiter*) in which our Lord was present or received in the Sacrament of the Lord's Supper. But the Catechumen has no concern with this speculation, and is committed only to the belief that The Body and Blood of Christ are *verily* and *indeed taken* and received by the faithful. Such disputes often turned on the exact meaning of words, and this statement is, therefore, precisely phrased. *Verily* and *indeed* are emphatic not definitive terms, as in the Scripture, *Verily, Verily; Indeed and indeed* . . . that is, it is asserted that the Body and Blood of Christ is *undeniably* received

at the Eucharist. The Committee's alteration of this statement is much more generally phrased and may mean something quite different from its original.

The Inward and spiritual gift is the Body and Blood of Christ, *spiritually* and *truly given by him* and received by the faithful. *Spiritually* and *truly* are definitive, not emphatic words and their meanings here contradict each other. That "the Body of Christ is *truly* received" that is in its true and proper nature, is a statement which justifies any doctrine of the Real Presence from Transubstantion downwards. But the word *spiritually* is borrowed from Article 28 which specifically denies the doctrine of Transubstantion, and is historically associated with those theories about Holy Communion which suggest that though the Lord comes into the heart of the believer when he received the sacrament. He comes, so to speak, independently of the Bread and Wine. The Prayer Book implicitly denies this, both by the careful manner in which it develops the definition of a Sacrament as having two parts, and by the use of the word *taken*. The Communicant that is, lays hold of His Lord in taking Bread and Wine. The Catechism Committee not only substitute the much vaguer *is given by Him*, but adds a new definition unknown to the Prayer Book: *Receiving the Body and Blood of Christ means receiving the life of Christ himself.* The Church of England has always stuck firmly to the plain words, *this is my Body, this is my Blood*, with which our Lord instituted the Eucharist, as a means of avoiding fantasy and dispute, and I do not know by what warrant the Committee presumes to divide the Lord's life from His person, or His Person from His Body and Blood. The introduction of this new definition in Q.48 seems to commit the Church to a particular theory about the Eucharist, and, taken with the other apparently minor alterations in the Catechism it alters the balance of the Church's Sacramental teaching. Not only that is of its teachings about actual Sacraments; the value of the careful definitions in the old Catechism lies in their refusal to separate the spiritual and the material, and they have therefore proved a safeguard against the Manicheeism both of extreme Protestantism and extreme Romanism. But in the new definitions the Sacraments are spiritualised, and the effect of this shift is not inconspicuous in other parts of the Committee's work. Q. 10 contrives to discuss the work of the Holy Spirit in inspiring mankind and in the Church, without touching on His work in

Creation, though the doctrine that He does so work is Nicene, and of faith. In Q. 26 we find that God's grace comes to us in various Holy activities and when we are living to God's glory. Some of us have, mercifully, a quite other experience. Probably all this is inadvertent. In the attempt to circumlocute its way out of difficult issues the Committee may have mucked up its drafting. But it is difficult to believe that all those learned men were unaware of what they were doing.

Inadvertent or deliberate, it is wrong. This redrafting of Sacramental definitions must revive antiquarian disputes. Low Churchmen will not like the revival of the less Sacraments, High Churchmen will scent a denial of a Sacramental presence in the Eucharist. What is more, it all begs a major theological question of the next generation. The Liturgical Revival has already taught both Protestant and Catholic a new approach to the theology of Sacraments, and we must hope that their discussions will be free from the acrimony and hair-splitting of the Reformation disputes. Arguments about the exact meaning of these new definitions may well set the Church back two generations. And even supposing the Prayer Book definitions to be inadequate for their immediate purpose, the Catechism Committee had no mandate to alter them. Their instructions were to revise the Catechism, not to modify received doctrines. And I can't help feeling that if they and the Convocations had been more concerned with Miss Yonge's godparent, that is with the use of the Catechism as a qualifying test for Confirmands, and less with it as a tool for the teacher, they might have avoided these problems. In any case, in exceeding their instructions the Committee reveals pitfalls open to a Christian Body which will work through committees without a standing theological commission to advise them. But that is another story.

VALERIE PITT.

Letters

CHRISTIAN AGNOSTICS

Dear Sir,

It is astonishing that "an Anglican monthly" should publish without comment a letter which dismisses the whole of Christian theology as "ignorance and vanity". Mr. Spiers has only to consult a Book of Common Prayer to see that the quasi-Christian pantheism which he commends is not what Anglicans believe. As for anyone believing "what the self wants to believe", that sounds more like a description of hell than anything else.

Equally surprising is R.D.'s suggestion in the January number that "churchpeople . . . are united in their doubts on this central question" ("Is Christ the Son of God?"). The implication is that large numbers of people consistently act on the basis of an assumption they do not believe to be true. This surely demands some sort of explanation.

Yours etc.

MARY PAULL.

115 Elspeth Road,
S.W.11.

[Miss Mary Paull feels an explanation is required of the suggestion that many church people have doubts from time to time about the divinity of Christ. *Si monumentum requireris, circumspice.* I am convinced that while there are many fortunate people who swallow the whole Catholic faith for life, there are many others whose doubts about many of the most fundamental Christian doctrines are an accepted part of their spiritual life and these indeed involve no diminution of spiritual activity, but rather the reverse. I think that Eric James brought the subject up about a year ago in *Church Times* and equally horrified readers. I would like to see it discussed dialectically in PRISM. But the first thing is that people should not be either surprised or shocked at such talk.—*R.D.*]

PROFITS

Dear Sir,

Your correspondent from Transvaal in January raised the red rag of profits in reply to a point in Tony Williamson's article.

Let's take the overworked parable of the talents realistically. Whose money was it? It is certainly not advice for Christians to make profits on the money market. The talents in the story were given by God, and the talents God gives are human ones, not just bank notes. Too often far from developing and becoming better, such talents atrophy in industry as it now is. No one who works at a repetitive and unskilled job thinks it's "freeing the God-given creative and co-operative impulses in man".

The workers' loss of identity is particularly industrial. Great numbers are herded together, and the more mechanical the job, the more easily he is replaced with another labour unit. Selling him a washing machine on H.P. doesn't restore his personality. Industrialism makes for a higher standard of living, but Mr. Carrick admits it has all these disadvantages. It is a risk—one we ought to take, but still a risk. And is the rise in population which greater materialism allows necessarily good?

"More souls for God to love" says your correspondent, quantitively more joy—a well-known argument against contraception. Does this mean we have a Christian duty to raise the birth rate regardless? It sounds like false theology to me.

The real problem is the functioning of industry. A good firm has good personnel relationships and cares about its people. It turns out worthwhile products and not goods the workers themselves shun knowing their shoddiness. Your correspondent blames the Church for failing to baptise industry, but we wonder how industry would like it if it did. Would industry even promise to renounce the world, the flesh and the devil? No more advertisement campaigns relying on subtle appeals to lust or vanity, getting one up on the neighbours or parents. No more producing worthless stuff because 'the public' absorbs it. Unfortunately it is much easier to see that the world belongs to God in an agricultural setting than in a factory, and any Christianity that gets into industry calls for a lot of hard work at floor level.

Yours sincerely,

ROBIN MINNEY.

REPENTANCE

Dear Sir,

I realise that PRISM is under a new management since it was founded. But it is not impossible to buy or consult past copies of *Crockford*, not to mention Nicholas Mosley to discover that the late Superior of the Community of the Resurrection was Fr. Raynes, see your March issue, page 26. May we hear that you have done sufficient penance by apologising to the Community and the relatives of someone who had not a little to do with the existence of PRISM in any form.

Yours sincerely,

PETER GARNETT.
Ex-Novice C.R.

Blechingley.

[I apologise for this and several other misprints in the March issue.—ED.]

H-BOMB

Dear Sir,

If you have an H-bomb you must be prepared in some circumstance or other to use it. If you agree with having an H-bomb this also means that in the same circumstance in which you would use it, you would be equally prepared to go round among the "enemy" with a butcher's knife and a sledge hammer bashing and slashing male and female, the old and the very young, the sick and the incurable, the insane and the sane, killing some and leaving others in every stage of injury. Is it because we can mentally leave all this to some immaculately uniformed "dear R.A.F. boy" that we will not face the bloody fact of personal responsibility?

"They shall not hurt nor destroy in all My holy mountain" (i.e. anywhere where My will is done?). It *seems* cowardly not to retaliate, but is in fact saintly. "Why were the saints saints? Because they were . . . patient when it was difficult to be patient, . . . kept silent when they wanted to talk (shout, scream), and were agreeable when they wanted to be disagreeable" or was this just at cocoa-parties? Points for meditation: The Holy Innocents; the death of John Baptist; the twelve legions of angels—no reprisals, except those of

the mills of God. "Vengeance is Mine, I will repay, saith the Lord." Even Our Lord respected this single reservation concerning "doing the will of His Father". And don't write in about the whip of small cords. There were absolutely no casualties.

Yours sincerely,

ERIC P. HAMMOND.

CORPORAL PUNISHMENT

Dear Sir,

The main "psychological" argument against corporal punishment is not (as was assumed by Pelelope Minney last month) that beating is a sexual perversion, but that the indignity of the ritual is likely to destroy the gentleness and respect between adult and child that are often vital if the child is to grow up secure and free.

Mrs. Minney quotes with sensible approval the example of a parent whose dinner party is being ruined by rowdy children and who "slips upstairs and rapidly wallops them all". One could equally approve of a mother whose children were being kept awake by a rowdy dinner party and who went round the table and rapidly walloped her guests. But all such jolly horseplay surely does not come under the heading of corporal punishment.

One can have sympathy with harassed schoolmasters, and see that in certain circumstances anyone but a person of exceptional talent would be driven to beating. One can also admit that oneself would have no talent for schoolmastering at all. But this does not prevent one making the suggestion that it would surely be better if we all *did* have the talent both to teach and not to beat. Mrs. Minney's alternatives—"is he (the schoolmaster) expected to keep the rest of the class waiting while he subjects the culprit to private psychological treatment?"—suggest an unreal field of choice. If a Christian is asked the question—is he expected to keep a class waiting while he subjects a culprit to love?—the answer is, explicitly, Yes. It doesn't invalidate the answer that we know we can seldom live up to it ourselves, and don't judge others for not living up to it.

Yours,

Lyminster, Littlehampton, Sussex. NICHOLAS MOSLEY.

Dear Sir,

I read "Laywoman's" letter with interest, and some sympathy. As one who has charge of a parish, without being its incumbent, I make the following comments.

I think that a P.C.C. should be able to get rid of the parish priest if reasonable grounds can be shown for it, and remembering that a parish might need an offensive parish priest!

When a new man goes to a parish, perhaps after a long and dreary interregnum, there is usually a noticeable quickening of church life. The reasons are obvious. Just as frequently, the glamour wears off, and so does church attendance. There is rather a slump. This is the very time when the new man is beginning to find his feet in the place, and considering a few changes (if he has not made them before). Whether or not these are essential does not matter. There will always be some who crib about them, but it would be a great mistake to take them seriously. Whoever happens to be the recipient of such bellyaching, especially if he is the bishop, should give it the "brush-off" without hesitation. If the moaners have not approached the parish priest in person, they should be told to do so. I only wish that all bishops followed this procedure.

By about the third year things ought to be showing some sign of normal development, and some fruit, perhaps from the changes made.

I suggest that there is a case for a P.C.C. lodging objections, but at intervals of not less than three or four years. This would allow an opportunity to make plans, safeguard the honest ones (up to a point), and either force the dishonest ones to show their hand sooner than they might wish, or cause them to hesitate indefinitely!

J. S. Strong.

The Vicarage,
Harlington.

THE TEXT OF THE NEW TESTAMENT

Vincent Taylor

An introduction to the textual criticism of the New Testament, by one of the outstanding New Testament scholars of the day. After a brief explanation of the different kinds of MSS., of which there are some 13,000, Dr. Taylor describes the work already done by such scholars as Westcott, Hort, Streeter, and later developments. This important book cannot fail to stimulate and interest both students of the subject and the interested layman. 15*s*

* * *

FERNAND PORTAL

APOSTLE OF UNITY

H. Hemmer

Translated by
Arthur T. Macmillan

The present interest in the possibility of the reunion of the Churches, or at any rate of more friendly relations between them, should give particular value to this study of the French Lazarist priest who spent a lifetime collaborating with Lord Halifax in attempts to bring about a corporate reunion of the Anglican Church and the Church of Rome. *Frontispiece.* 25*s*

MACMILLAN

TIME & TIDE

Thousands of people have discovered the new TIME & TIDE this Spring. If you are one of them you will have been impressed—among other things—by its unique weekly feature THE WORLD AND THE CHURCH. Timothy Beaumont's article WHAT'S CHOKING THE CHURCH was a national talking point last month.

Contributors this month will include THE BISHOP OF WOOLWICH, a member of TIME & TIDE'S editorial advisory board —the paper's 'conscience'. He describes the Southwark Ordination Training Course, which enables men to train to become priests without initially giving up their jobs.

You can order TIME & TIDE from your newsagent or by direct subscription (£3 *per annum;* £1 10*s for six months*) *from the Circulation Manager,* 32 *Bloomsbury Street, W.C.*1.

TIME & TIDE

The general weekly that well-informed Church people cannot afford to miss.

Faith Without Works . . . ?

Robert Hughes

Criticism is like a drink before dinner: a contribution towards later enjoyment and satisfaction. Miss Pitt regularly serves us very dry Martinis, our appetites are repeatedly stimulated, but where is the meal? The aperitif on its own has served its purpose, it has introduced life and sparkle, but unless something more is forthcoming our palates will become jaded and we shall lose interest. To tell the truth, those who are honestly trying to commend the Faith effectively through new methods are getting rather tired of the kind of unproductive criticism that Miss Pitt produces so beautifully. The cry now seems to be "the old ways are wrong and the new ways are gimmicks". Sparingly used, this can make a comic Irishism, but on its present scale there is nothing funny about this approach, it sounds too much like the beginnings of a dangerously respectable form of paralysis.

Don't get us wrong, we are not advocating the silencing of Valerie Pitt so that we can go on happily with our self-admiration. We are grateful for her criticisms, but we do wish that she would try to be more constructive. It is valuable to be warned that much "Church Work" gets undertaken because we feel that we *ought* to be doing something holy and un-secular. It is important not to assume that every iconoclastic brainwave is the Spirit's bidding. Of course we must be careful not to slip into the shop-window mentality of impressing the world and letting the truth go hang. There is a real danger, too, that we shall become conformed to this world and accept without question the standards and philosophy of the commercial world. It goes without saying that we cannot ignore the opinions of members of the Church, including those of Miss Forsythe (and there are many such who would horrify Miss Pitt by their radical views!) All this is very true, and for these warnings we are duly grateful, but it does not follow that quietism is the answer, it means simply that we must look again and again at the forms which our Christian action takes. To dismiss modern expressions of Christian concern as "waving banners in Trafalgar Square" and "getting under the feet of shop stewards" is neither funny nor helpful, it is cheap and silly. Miss Pitt may feel that her closing words "Teach us

to care and not to care, teach us to sit still", produced with the finality of the fundamentalist's proof-text, are practical enough as a suggestion: we humbly submit that it is not safe to quote devotional language out of context, as it can so easily become the vehicle for convincing nonsense.

Probably much of what we are trying to do in Woolwich would come under the strictures of Miss Pitt, and we have a duty to listen to her in all humility. But are reformers as a class so very self-satisfied and arrogant? Most of the experimenters and reformers known to us are very dissatisfied people, trying, with few signs of complacency, to do something about the disquiet that they feel. They *do* pray and they *do* try not to ride rough-shod over those who hate to be reformed. Considering the impatience that drives many of them, remarkably few of their schemes have been embarked upon without much thought, prayer and consultation.

In this parish we are attempting to operate a team ministry. There are five clergy (one at least working part-time only), a full-time woman worker, a secretary and a manageress for the coffee bar that is included in the face-lift proposed for Woolwich Parish Church. At this stage we make no pretence of justifying our large staff economically: but we do hope to show that a team of clergy, operating from one strong centre, can be far more effective than the sum total of the efforts of those same clergy if spread out over five parishes, operated single-handed. Once the team has settled down and some pattern has begun to emerge there is no reason why we should not be able to work a far larger area than our present responsibility covers and so justify our numbers. We believe that something along the lines that we are now exploring will be the future shape of the parochial ministry in the Church of England. At the risk of being accused of accepting current commercial standards, we would assert that it is ridiculous to go on propping up numerous run-down parish machines, now out of contact with the present centres of community life, with all the duplicated administration that this involves. It is unrealistic to make the immensely varied demands of parochial responsibility upon single-handed clergy, many of whom are not suited, by temperament or ability, for the loneliness that the present system thrusts upon them.

Everything that we undertake in Woolwich must be agreed upon, first unanimously by the staff, then by the P.C.C. and the monthly Parish Meeting. We believe also that everything we have

undertaken to do has been dictated by the realities of the situation. Woolwich is a borough bursting with new ideas, expressed in a great deal of new building. If matters had been allowed to continue as they were a year ago, then in five years' time the only slums in the whole area would have been the two Anglican churches in this parish. As it is, one is being pulled down and the other is being completely repaired and re-decorated at a cost that makes the raising of money a high priority. The gardens round the Parish Church are maintained by the Council and are crowded in good weather. In the church we have two galleries that are never used for worship. We also have no parish halls and no land on which to build them. It has proved possible to close these galleries in, and they are in process of being converted, one into a coffee bar and the other into a lounge, designed to serve both the needs of the congregation and the needs of the people of Woolwich. It is hoped that the Parish Church will become a meeting-place for those people who have the interests of the community at heart, as well as providing a friendly atmosphere in which the Church can do its work among individuals.

In addition to our efforts at making the centre of the parish more attractive and effective, we believe that much of the Church's work must be done in small groups, and the first tentative efforts at an expression of the House Church have been launched. If the outside world is to learn about the Church, Christian writing must be contemporary and we must stop treating "Public Relations" as if it were immoral (instead of being elementary courtesy): consequently we have replaced the magazine with a Parish newspaper and we try to take real trouble in our contacts with the Press, the Borough Council and indeed anyone with whom we come in contact.

All these new moves have been thought out and prayed over a great deal. We make no sweeping claims for anything that we have undertaken. It will take at least ten years before we can make any judgement on the effectiveness of the team ministry. We are not setting ourselves up as paragons of virtue, but we would like to assure Miss Pitt that we do try to say our prayers and that we spend at least one and a half hours a day doing just that. We also have a conducted Bible Study every Monday morning before our Staff Meeting. We take trouble, in these weekly staff meetings, and also in occasional two-day conferences, over every detail of any new item of policy.

"And so the congregation increased ten-fold, the clergy all became Archdeacons and lived happily ever after." Will the story have a happy ending? What, indeed, in the eyes of God, is the happy ending? Here we have nothing to say: with some prayer and much faltering we are trying to find a way in faith, we are trying to make Christian sense out of the situation in which we find ourselves. Of course we shall make mistakes, so will other reformers and innovators; but we will get nowhere if we don't even try. Rather than pleading for caution we would appeal for as many and as varied movements and practical experiments as the Church can stand: out of conflict comes synthesis, out of over-zealous preaching and furious arguments came the Creeds, came the Truth.

IAN MICHELL

The only firm of this kind in England, specializing in the sale of second-hand Church furnishings. It was established in 1940 and since then has been much recommended by the Clergy.

The large and varied stock includes most things needed by the Clergy and a detailed list will be gladly sent on request.

Unwanted vestments and the like are always in demand and details of anything you have for sale will be most welcome.

IAN MICHELL
19 LOWER BROOK STREET
IPSWICH · SUFFOLK
Telephone: Ipswich 53467

On Obedience and Rebellion (1)

JOHN WILKINSON

On Sunday the Anglican critic sits in the pew, to all appearances docile and attentive; but on Monday morning rushes forth to belabour his spiritual pastors and masters, and to prod them with nibs of steel. And those who have schooled themselves to a discipline of silent acceptance ask themselves whether the critic is not guilty of rebellion. Can he have his cake and eat it?

For the society which is being criticised, the easiest answer, and perhaps the neatest is to kick the critic out. This would have been the answer long ago if the Church of England had an *Index* or an effective means of press censorship. Let him cease to exist, for once we are rid of him, surely we are rid of the problem he raises. And remember that there is good precedent both in the Bible and in the history of the Church for such summary action. "Put away the wicked man from among yourselves", says St. Paul: and in doing so not only does he echo the ancient practice of the Jews, who separated the disobedient man from the congregation, but also he opens the door to the Christian sentence of excommunication.

Easy and neat though excommunication would be, it is hardly an ideal answer. It is of course in some way true that a sinful Christian is out of place in a holy Church: but sinful Christians have no place at all anywhere else. Only because they are part of the Church, and shareholders in its holiness have they any hope of learning better ways. So final excommunication will not do: and in fact Christian precedent never suggested that it would. For excommunication has never been a final matter.

It is quite true that a Christian who tries to live a double life must be shown that this is not permanently possible. One might suggest to him that until he sees that his present way of life is incompatible with remaining a Christian, he might well keep away from the Church. And if his example was a positive danger to the Christian group of which he was a member, one might have to resort to some form of segregation, in order to protect the rest. But although the argument glitters with expediency, it is little more

than an admission of the failure of this group in these circumstances. It is not, and cannot be the plenipotentiary exclusion of the offender from the grace of God. And this has been expressed in the Church's legislation by allowing for recantation, or repentance, or by the admission of the excommunicate person to the last sacraments.

Excommunication is an attempt, and often rather a lumbering one, to express by a temporal exclusion the actual exclusion which the sinner has already brought upon himself. By this act the Church signalises the truth that ultimately she can have no fellowship with the unfruitful works of darkness. Excommunication is thus the sign, even the sacrament of the division between those who recognise their sin, and come for pardon, and those who by their impenitence give the appearance of rejecting the Christian Way in its entirety.

Whether the Church is wise or right to legislate for excommunication, or whether it should be a matter for the individual to impose the sentence on himself for a time is a large question, which is not our immediate concern. At least it is clear that to exclude a man from her society is the final expression of the Church's displeasure, and that it represents an exclusion which is already a fact.

There are many ways in which a man can cut himself off from a society. But when we ask about the critic, we must look for the answer in terms of degree. If he were trying to lead a party, or set up a church within a church, then perhaps he should be cast out. If it could be shown that his carpings were directed to the overthrow of Anglicanism, then he should be disowned by the Anglican Church and sent to the wilderness. But this is not usually the case. Most of our critics, while they carp at the means the Church employs, share the Church's reverence for the ends of the Christian society.

Of course the Anglican critic is dissatisfied, but so is everyone, from time to time. Sooner or later the time comes to us all when we see faults in the societies to which we belong, and very often our dissatisfaction is accentuated when we recognise that though we belong to a good many societies, there are very few of them indeed which we joined by the free exercise of our choice. I had no hand in the choosing of my parents, nor did I choose where they lived or took me to church. It might be said that I did choose to be a member of the Church of England when I was confirmed—but equally it might be disputed, for perhaps not even this was really an occasion of free choice.

As I realise that I am involved in sets and sets of rules which are

not of my choosing, I begin to ask some questions. I never freely agreed to accept these rules. Why should I obey them? What right have these societies to impose them?

There are, it is true, some societies whose rules can only be made by free agreement between all the members: such societies I may have to refuse to join, because I cannot approve of the rules I should have to keep. But obviously the rules are not the only thing I have to worry about, because sometimes it may be worth paying the price of obedience to gain a share in the end at which the society aims. So long then as the rules are not morally impossible to obey, there may be a good many societies which I shall join, and agree to obey, even though their rules need revision.

But, as we realise too often, there are other societies in which the social contract is no more than a convenient fiction: their rules are incumbent upon us from the beginning. The societies of family and state, and of Church too, for some of us, did not consult us before they formed their rules and customs. The choice before me is not whether or not I should join, but whether obedience in such circumstances is compatible with my conscience. If not, then I may do, apparently, three things: I may absent myself, I may work to reform the society, or I may simply ignore the rules.

Going absent is excommunication in reverse. For a man who meant it when he said that he believed in "one catholic apostolic church" absence is not a possible option, for there is nowhere else one can go, so long as one believes in the end the Church seeks. To go absent is as much an act of despair and ultimate rejection as would be a rebellion which tried to overthrow a society and start again from scratch. It is unlike only because it includes no purpose to destroy.

But, say the Communists, why not? Was not Christ the first revolutionary? Only see how he disobeyed the Ten Commandments when he broke the Sabbath, and disagreed with his mother? But this is not a case in point: for although Jesus went against the letter of the legal system of the Jews of his time, his Sabbath-breaking did not dishonour God, any more than he insulted his mother by asking "What have I to do with thee?" These are the words of one who has grown out of childhood, not out of love, and Jesus disobeyed Jewish legalism, not the Law of God that he came to reveal in its fulness.

The most urgent task for the critic, then, is perhaps to work to

reform the Church, and to press for revision of the rules. This must not involve rebellion—not, at least, so long as he agrees that the Church of England is part of the Catholic Church and that outside this Church he will miss some of the appointed means of grace—and he must be alert to distinguish means and end when he sets out for the fray. There is the danger too, that a new broom will be too pleased with its paint.

Then what about the rules? To ignore them is very easy. One can get away with it for a long time without being caught, and it is reasonable enough to argue that it is the task of a society to see that its rules are enforced. But if one is caught, then there is nothing much one can say. The rules were sufficiently known: and to break them is to take advantage of one's place in society. If the society decides on expulsion as the consequence of disobedience, there is no ground for complaint, for each act of disobedience is in its measure an act of self-segregation.

So Jeremy Taylor is making a good point when he says:

> By obedience we are made a society and a republic, and distinguished from herds of beasts and heaps of flies, who do what they list, and are incapable of laws, and obey none.

Disobedience is not merely a private matter. It threatens the existence of society. So it is to some extent irrelevant whether society catches up with me or not: when I choose, by my disobedience to obstruct its smooth working I am to that extent dissociating myself from the society and its end.

So, however loudly and incorrigibly the critic may cry for reform, he is only in his proper place if he is keeping the rules. This is not because in his heart he thinks the rules are perfect, and at the same time tries to appear smart by pretending that they are not. It is because obedience to the rules is the only standing-ground on which he has a right to be heard.

PRISM PERSONALITY: 5

A. M. ALLCHIN

Donald's shining face and cheerful but temperate figure speaks little of his friendship with Ethiopian priest and unimaginable oriental hermit. After many months in the Greek world one expected at least a beard and his hair in a bun, but find instead informed zeal for Christian unity.

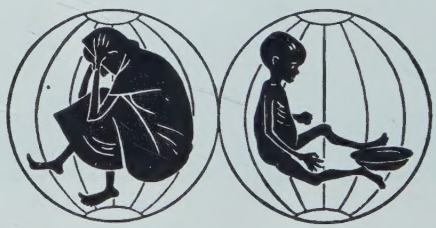
The best of Oxford and the best of Halki produced the Kensington Donald we met baptising babies in an *avant-garde* stole. Now Oxford reclaims him and he is becoming librarian at Pusey House.

There some Orthodox scholar may well pay him a return visit. We may still hope in England's *silent rebellion* to find the ropes and baskets of the *Meteora*.

HUNGER and MALNUTRITION MENACE MILLIONS of our fellow men

ONE AGENCY FIGHTING HUNGER and POVERTY is the

FUND for HUMAN NEED



Special help is being given to the work of MISSIONARY SOCIETIES in this field

Gifts and enquiries should be sent to the Hon. Secretary, at 34 Eatonville Road, London, S.W.17.

For explanatory booklet, send 1s. 9d.

Printed by Oxley & Son (Windsor) Ltd., 4 High Street, Windsor